



The Antiquary.



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Troy Found Again.

BY DR. KARL BLIND.

I.

IN his great work, *Universal History*, the patriarch of German historians, who is now in his eighty-ninth year, observes in regard to Dr. Schliemann's ever-memorable achievement:—

Beyond all doubt, there has existed a primeval, pre-historical Ilium, as the excavations show. With this name the Homeric lays are connected.

In saying so, Leopold von Ranke only expresses a view now generally held in the learned world.

This real Ilium, which is no longer a sun-myth, gives the Greek epic, in Ranke's words, its background and character. His further remarks point to a long strife that of yore had taken place. It is a strife which, perhaps, we might be warranted in thinking has only been condensed into a ten years' siege by the Hellenic bard, or the rhapsodists that preceded him. Who, indeed, can say how many battles, with alternate successes and defeats, have been fought between Eastern Europe and Asia Minor, in a dim antiquity which lies beyond our ken? Looked at in this light, the decennial beleaguering becomes rather a poetical concentration, for the sake of the "unity of space and time," than an exaggeration of the real facts of the case.

Thirty years ago, Dr. Schliemann began his own siege of Troy. Undaunted by the sneers of cavillers, he boldly handled the pick-axe—laying, as it were, the first strategic parallel—in order to get into the moun-

tain-enchanted city, whose whereabouts had given rise to so much learned controversy. And wonderful to say: what Maclaren, what George Grote, what Julius Braun—our gifted friend and fellow-student, whose too early death has been an incalculable loss to science—always strongly maintained: Dr. Schliemann victoriously proved it, by actually bringing the burnt city to light!

He has had to fight many a battle with sceptics and antagonists of various kinds; but now he has truly thrice dragged them victoriously round the walls of Troy. To-day, a galaxy of men foremost in archaeological, philological and other sciences are on his side: men of such eminent authority as Rudolf Virchow, Max Müller, Sayce, Burroughs, Brugsch, Mahaffy, and a host of kindred spirits in learning. That was so already when he published his masterly work, *Ilios*. Now that he has given the final touch to his discovery by a new and splendid book, *Troja** (which has been simultaneously brought out, in German by Brockhaus in Leipzig, and in English by Murray in London, as well as by an American publisher at New York), a fresh and brilliant ornament has been added to the rich wealth of his scientific merits.

Four important facts result from this last work. First, Dr. Schliemann has, in the course of his more recent researches, dug up a larger city round the hill of Hissarlik than he had before found. Secondly, he has fixed the Burnt City as the second in the series of settlements. Thirdly, he has proved, beyond the possibility of further doubt, that Hissarlik alone could have been the site of the Homeric Ilios. Fourthly, by his excavation of the so-called Tumulus of Protesilaos in the Thracian Chersonese—the peninsula of Gallipoli, opposite the coast of the Troad—he has found evidence of the close race con-

* *Troja*: The Results of the latest Researches and Discoveries on the Site of Homer's Troy, and in the Heroic Tumuli and other Sites, made in the year 1882; and a Narrative of a Journey in the Troad in 1881. By Dr. Henry Schliemann, Hon. D.C.L., Oxon, and Hon. Fellow of Queen's College, Oxford; F.S.A., F.R.I.B.A.; author of *Troy and its Remains*, *Mycenae and Tiryns*, and *Ilios*. Preface by Prof. A. H. Sayce. With Essays from Prof. Rudolf Virchow, Karl Blind, and Prof. J. P. Mahaffy. With 150 woodcuts, and 4 maps and plans. London: Murray, 1884.

nection between the earliest settlers of Ilios and the vast Thracian race in Europe.

These results truly constitute scientific conquests of first-rate value, that make an epoch in archæological progress.

II.

Well may we bring to recollection here what Dr. Schliemann had written from Hissarlik in the first year of his labours. He said, under date of November 3rd, 1871:—

My expectations are extremely modest. I have no hope of finding plastic works of art. The single object of my excavations from the beginning was only to find *Troy*, whose site has been discussed by a hundred scholars in a hundred books, but which as yet no one has ever sought to bring to light by excavations. If I should not succeed in this, still I shall be perfectly contented, if by my labours I succeed only in penetrating to the deepest darkness of prehistoric times, and enriching archæology by the discovery of a few interesting features from the most ancient history of the great Hellenic race.

He has succeeded in both his objects. He *has* found *Troy*, and he *has* vastly enriched prehistoric archæology in general.

True, his first discovery of a burnt city, or rather citadel, on the top of the Hill of Hissarlik, did not come up to the expectations he had formed in youth, and pursued in manhood as an ideal to be verified by actual discovery. The town he at first found was exceedingly small in extent,—a mere fortress with some temples and public buildings; at most capable of housing three thousand people, even assuming that the dwellings had been six stories high. This was a disappointment to him; not to those who, like ourselves, never thought, from the commencement, of measuring reality with the standard of beautifying and amplifying poetry. On his part, Dr. Schliemann, in the full glow of his enthusiastic belief that he would unearth a town approaching the Homeric description, naturally experienced a sort of mental wrench, when the reality seemed to fall short, as regards the extent of the city, from what he had hoped to find.

Still, as a true inquirer, he readily gave up his earlier favourite opinion which had sustained his energy for the work. Those, indeed, err strangely who imagine that this distinguished path-finder in Hellenic and prehistoric archæology is at all of that obstinately

pedantic turn of mind, which, in the face of facts, still upholds a defeated theory. The very contrary, to his honour be it said, is his characteristic trait.

In his previous work, *Ilios*, he therefore remained so far content with having arrived at what he thought to be the plain truth. He supposed he "had now settled the Trojan question for ever," albeit the solution did not come up to his ideal.

Fortunately, his enthusiastic bent, and his ardent desire of fresh research, once more came upon him. To that circumstance we owe an additional discovery. After the publication of *Ilios*, in 1880—he tells us—his mind was once more filled with doubts; not, indeed, as regards the site of *Troy*, for that had been fully decided, but in respect to the circumference of the town. He says:—

I soon found it no longer possible to believe that the divine poet who, with the fidelity of an eye-witness and with so much truth to nature, has drawn the picture, not only of the plains of *Troy* with its promontories, its rivers, and its heroic tombs, but of the whole *Troad* with its numerous different nations and cities, with the Hellespont, Cape Lectum, *Ida*, *Samothrake*, *Imbros*, *Lesbos*, and *Tenedos*, as well as all the mighty phenomena of nature displayed in the country—that this same poet could have represented *Ilium* as a great, elegant, flourishing, and well-inhabited, well-built city, with large streets, if it had been in reality a very little town.

Other evidence increased Dr. Schliemann's hopes. Was it not wonderful, indeed, that in some of the most ancient inscriptions, tribes called *Akaiusha*, *Leku*, *Turisha*, *Tekkri*, *Danau* are mentioned, whom Professor Brugsch, one of the foremost German Egyptologists, identified as *Achaïans*, *Lykians*, *Trojans*, or *Teukrians*, and, with lesser certainty, as *Danaïans*? Again, in the Egyptian poem of *Penta-ur*, in the *Sallier hieratic papyrus*, preserved in the British Museum, the *Dardani*, or *Dandani* (*Dardanians*), and the people of *Iluna* are mentioned. The latter name comes strangely near *Ilion*, or *Troy*.*

It is true, Professor Brugsch is sceptical regarding this special point. He thinks *Iluna*

* I may mention here that De Rougé also "recognised in the above names the *Lykians*, *Mysians*, *Dardanians* of classical literature, and in *Pedasa* and *Ilema* the Homeric *Pedassos* and *Ilios*." In Dr. Edwin Guest's posthumous work, published in 1883 (*Origines Celtica*—A Fragment, pp. 247, 248), these names and De Rougé's views are referred to with the observation:—"The similarity between the two lists of names

is to be rectified into Ma-una, Mauon, which would seem to give us the Mæonians, or ancient Lydians. However, in the same papyrus the people of Pidas (Pedasus), the Kerkesh, or Gergesh (Gergithians), the Masu (Mysians), and Akerit (Karians), are mentioned among the confederates who came to the help of the Hittites in the fifth year of the government of Ramses II., about 1300 before our era.

What a wealth of Homeric tribal names in Asia Minor there is in these inscriptions of ancient Egypt!

Encouraged by these extraordinary glimpses, Dr. Schliemann again went to work, and his renewed labours were fully rewarded. He actually found now the vestiges of the larger city, which once extended far and wide round the hill of Hissarlik. Thanks to this fresh and highly-important discovery, we now know that Ilios was not merely a citadel on the brow of an eminence in the Troad, but that it was a considerable town. In this respect also, the statements in the *Iliad* have thus obtained a strange confirmation.

Here the words of the distinguished English Orientalist, Professor A. H. Sayce, may be appositely quoted. He writes:—

Hissarlik was only the Pergamos or citadel, crowned with six public edifices, which, to the men of that time, must have seemed large and stately. Below it stretched a lower city, the foundations of which have now been laid bare. Like the Pergamos, it was surrounded by a wall, the stones of which, as Dr. Schliemann has acutely noticed, must have been those which, according to Strabo, were carried away by Arkhaianax, the Mytilænaean, who built with them the walls of Sigeion. To those who know the size and character of early settlements in the Levant, the city which is now disclosed to our view will appear to be one of great importance and power. There is no longer any difficulty in understanding how treasures of gold came to be discovered in its ruins, or how objects of foreign industry like Egyptian porcelain and Asiatic ivory were imported into it. The prince, whose palace stood on the citadel of Hissarlik, must have been a powerful potentate, with the rich Trojan plain in his possession, and the entrance to the Hellespont at his command.

And again:—

What is more, two distinct periods can be traced in is certainly remarkable, and renders their identity probable." Unfortunately, the researches of Dr. Guest are marred by a tendency of bending the clearest classic testimony towards an impossible Keltic or Scriptural interpretation. Though his book contains valuable material, its reasoning seems to me utterly and hopelessly at fault in his Keltic and Semitic theories.

the life and history of this second city: an older period, when its walls and edifices were first erected; and a later one, when they were enlarged and partially rebuilt. It is clear that the second city must have existed for a long space of time. Now, it is impossible to enumerate these facts without observing how strangely they agree with what tradition and legend have told us of the city of Priam. The city brought to light by Dr. Schliemann lasted for a long while; its walls and edifices underwent at one time a partial restoration; it was large and wealthy, with an acropolis that overlooked the plain, and was crowned with temples and other large buildings; its walls were massive, and guarded by towers; its ruler was a powerful prince, who must have had at his disposal the neighbouring gold mines of Astyra, and who carried on an intercourse with distant nations, both by land and sea; above all, it perished by fire. . . . When we add to this that Hissarlik has now been proved to be the only site in the Troad which can correspond with the Homeric Troy, it is difficult to resist the conclusion, that Dr. Schliemann has indeed discovered Ilios.

One of the most curious facts which Dr. Schliemann's excavations have made clear is, according to Professor Sayce, that—

Even the destruction of the second city did not bring with it a break in the continuity of religion and art among the successive settlers upon Hissarlik. The idols and owl-headed vases, as well as the whorls, all continued to be made and used by the inhabitants of the third, the fourth, and the fifth settlements. It is evident from this that the site could never have long lain deserted. The old traditions lingered around it, and though new peoples came to dwell there, there must have been among them some relics of the older population.

III.

The owl-headed vases and the cow-idols which Dr. Schliemann has so plentifully brought to light have given rise, it will be remembered, to much controversy. For my part, I confess, I have never been able to understand the opposition made to his interpretation, which latter I hold to be as learned as it is dictated by sound common sense. A short disquisition on this important subject may here be in its proper place.

No doubt we can easily conceive that to the less well-read artistic mind, which shrinks from the contemplation of the primitive stages of mythology and its cruder symbolical imagery, the thought of an owl-faced Athenê, or of a Herê with the head of a cow, should have come as a sudden shock. But why should this be the case with scholars? That is to say, with scholars who can—or at least ought to be able to—trace lines of connection between the representation of Hindoo and

Egyptian gods by animals or animal-headed personages on the one hand, and the earliest Greek, or Trojan, forms of deities on the other. What is the use of learning in a particular branch, if its expounders shut themselves up in a narrow circle, refusing to look beyond the chalk line which they have drawn in front of their own organs of sight?

Among those who showed the earliest readiness to accept, at any rate not to reject, Dr. Schliemann's interpretation of the name of *Glaukopis Athenê* was Professor Max Müller. He, however, qualified his consent by the proviso that it should first be proved that *Herê Boöpis* was represented as a cow-headed monster.

The proposition of so great a master of the science of religion, of an authority wielding so large an influence in matters of archaeology, as well as of comparative philology, acted doubly as a spur upon Dr. Schliemann's never-flagging zeal. He eagerly accepted the challenge. He began digging at Tiryns and Mykenê, with the most perfect confidence that he could there solve this particular problem for ever; seeing that both these cities lie close to the ancient Heraion, or Temple of Herê. Besides, the very name of Mykenê appeared to Dr. Schliemann to be onomatopoeitically derived from the lowing or "mueing" of the cow. Indeed, in Greek, in Latin, in German, in English folk-speech, etc., the lowing of cattle is always described by a verb coming from the root *mu*.

Well, the wonderful luck of the distinguished treasure-finder certainly did not forsake him in this important case. The result of his researches even far exceeded his expectations. At the places mentioned he found thousands of terra-cotta images of cows; also fifty-six cow-heads of gold; one of silver with gold horns; some gems engraved with cow-heads; many hundreds of female idols with two projections like cow-horns, in the shape of the crescent, proceeding from the breasts; furthermore, female figures with cow-heads. As to the owl-faced figures and face-vases which Dr. Schliemann unearthed at Hissarlik, I have not the slightest doubt, from personal inspection, of their bearing out the interpretation he puts upon them, and which quite fits in with the name exclusively given by Homer to the tutelary goddess of Troy.

Now, why should we be astonished at these discoveries? Do we not know that Io was not only changed into a cow, but even represented, like Isis, in the form of a woman, with the horns of a cow? Herodotos states this* and other facts of a similar nature, with all the simplicity of a man who is well accustomed to such sights.

In an essay on "Hera Boöpis," Professor Heinrich Brugsch, tracing out a connection between Egyptian and Greek myths, says—

that in the oldest representations, relating to the creation of the world, the Cow, coming forth out of the primeval waters, appears on the territory of the Hermopolite nome in Upper Egypt as the mother of the young Sun-God.†

This is, I am almost inclined to say, as it should be. For, was not the ancient Gaia cult of Greece—as the very name (Gaia = Cow) shows—of old a worship of the All-mother Earth in the shape of a cow? However, need we even go to Greece, to Egypt, or to India, to find this same idea?

Does not the interesting statement of Professor Brugsch vividly remind us of the cow Audhumla in Scandinavian mythology, the nourishing principle of primeval existence, who came out of the thawing ice, and who was the mother of Buri, "with the fair face"? In the Teutonic creed, the cow plays as large a part as she does in several other religious systems, in which she symbolised either the earth or the earth-nourishing cloud. The steer, too, comes up in the Germanic faith, even as Zeus does in the myth of Europe.

The Kimbrians, on the war-raids they made in company with their Teutonic brethren, carried a brazen bull as a sacred emblem. Sacred cows accompanied Norse chieftains in their battles. King Eistein Beli's cow, Sibilja, is specially mentioned. Sacrifices and divine worship were once offered to cows in the North. Cows drew the car of the German goddess, Nerthus (whom I hold to be the female counterpart, in name also, of the Scandinavian sea-god Niörd); and Nerthus,‡ as we know from Tacitus (*Germania*, 40), was an All-mother Earth, worshipped on an island of the Ocean. In the Edda,

* II., 41.

† *Ilios*, p. 740.

‡ Formerly misread, Hertha.

we find gold-horned cows, even as on pre historical Greek soil excavated by Dr. Schliemann; and these gold-horned cows from the king's stables are spoken of, in the Norse Scripture, in connection with sanctuaries. The mythic descent of German Merowing kings from a steer, their ox-drawn car, and several tales still current among the German people, all point in the same direction.

What wonder, indeed, that heathen races in many parts of the world, barbarous, semi-barbarous, and even civilized, should have had these cow and steer ideas?

And he set up the pillars in the porch of the Temple . . . And he made a molten sea . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them; and all their hinder parts were inward.

So we read even of Solomon's doings in 1 Kings vii. 21, 23, and 26.

Again, had not the Greeks, even in their most advanced state of culture, a Serpent Temple, in which snakes were religiously kept and worshipped as tutelary deities? Did not the Athenians, on the approach of the Persians, only leave the town when the great sacred serpent did the same? * Do we not know that, down to King Hezekiah's reign, the brazen serpent that Moses had made was adored in the Temple—that is to say, for about 500 years?

And are we to wonder that there should have been an owl-headed Athenê among the Trojans, and a cow-headed Herê in prehistoric Greece?

(To be continued.)



The House of Lords.

PART II.—ITS FUNCTIONS.

BY JAMES GAIRDNER.

AS the House of Lords took its descent from the King's Council, its functions originally were those of a council to the king. The sovereign is at once the most ancient, the most abiding, and the most essential element of

* Comp. Mr. James Fergusson's valuable work, *Tree and Serpent Worship*.

the constitution. All else has grown up about and around the monarch, and all depends on him. It is he (or she, as in the days in which we live) who calls parliament together and dismisses it. It is he who summons litigants before his judges—of old even before himself. It is in his name that witnesses must give their attendance and that subjects of the freest nation in the world must allow even their personal liberty to be controlled. In him, briefly, are centred all the powers of government; and in his name alone can they be lawfully exercised, by whomsoever they be virtually wielded. But as it is impossible in the nature of things that an individual can rule a nation—especially a great nation—by his own unassisted judgment, the sovereign must take counsel; and it is characteristic of our Western freedom, that the nation has always insisted on knowing, as far as might be, by whose counsels the sovereign was chiefly influenced, and on whom the leading responsibility really rested.

Our ancestors were, indeed, slow to recognise that the sovereign had a right to act—or at least, was right in acting—on any private advice whatever. It was to the great council of the nation that they looked as the proper and legitimate advisers who were to determine the sovereign's course. On them fell the full responsibility of all that was done, alike in matters of state and in high judicial matters as well. Of all that the sovereign did they had to bear the burden; and we need not wonder that in early times they even exercised the right of determining who the sovereign should be. For although the hereditary principle of succession seems always to have been in the mind of the nation, it was by no means so clearly defined or so rigid in its application in the days of our Saxon forefathers as it has since become; and the highest duty of the witan was to elect a new king when the throne became vacant. The king himself, in short, was not so greatly exalted above his lords as to be by any means independent of them; and it was the duty of the witenagemot to determine in the first instance who was fit to reign. To set aside the direct heir, when a minor, or when otherwise disqualified, in favour of an uncle or some near relation more competent

to rule, was not beyond the powers of the "wise men" on whom the weal of the kingdom thus depended. Nay, they might even depose him if he had forfeited his trust; for as king and people were sworn to each other when he assumed office at his coronation, it followed that if the oath was violated on the side of the monarch his subjects were released from their allegiance, and this could be officially declared only by the great council of the kingdom.

Now, from what Mr. Gomme has said in the preceding paper, it is sufficiently apparent—and all students of early English history are aware of the fact—that this witenagemot, or great council of the Saxons, was the institution now known as the House of Lords at an early period in its existence. But it was not exactly a House of Parliament; and this is a point on which, to prevent misconception, one or two observations may be necessary. The word "parliament" itself is of Norman origin; but the name might conceivably be Norman while the institution was of older date. This, however, is not frequently the case, and is certainly not the case here. The word "parliament," it is true, means really nothing more than a conference; and instances may be found in plenty where a "parliament," or *colloquium*, is said to have been held by the king long before the days of Simon de Montfort.* But parliament as an institution means a conference of the king with his Lords and Commons regularly summoned,—not merely of the king with a certain body of councillors.

And in this sense, parliament is a thing which only came into existence in the end of the thirteenth century, while the House of Lords, as we have seen, had existed, although not known by that name, for many ages before. Parliament owes its existence to the writ by which, from the time that it was first issued, sheriffs of counties were directed to cause knights, citizens, and burgesses from different constituencies to be sent up to attend these national assemblies. In short, parliament, in our sense of the word, began when a House of Commons was first constituted, or at least, when the elements which now compose that house met with the Lords in Council.

* See Parry's *Parliaments*.

The question next will naturally occur—how far were the rights and functions of the older assembly modified or restricted when the House of Commons came into existence? To answer this we must consider in the first place for what purpose the House of Commons was originally summoned; and next proceed to inquire what evidences there are of the manner in which it actually discharged its duties.

The essential principle in the constitution of the House of Commons is the principle of *Representation*. The members of the House of Lords sit there by their own right as peers; all the other liegemen of the land appear in parliament by their representatives. This principle of representation was not altogether a new one in the days of De Montfort's celebrated assembly. Reeves and other officers had brought representative men to the Shire-mote or County-court. Representatives had been summoned by the national assembly itself. But the principle had as yet been only very partially and fitfully applied; nor was it systematically acted on for many years even after De Montfort's parliament. It is only under Edward I. that parliament has become really an institution of the land, and even then we have scarcely got a House of Commons, properly so called, but rather the separate elements of a House of Commons, knights and burgesses, attending on the deliberations of the lords, and each of these two classes, apparently, taking counsel apart from the other. That the knights were socially the higher grade of the two, and nearly allied to the class of the peers above them, is tolerably clear. But as there was no real distinction of rank, and the principle of representation was common to both, they soon naturally coalesced in one assembly.

For what purpose was the attendance of these knights and burgesses in parliament originally desired? In our day, to be a member of parliament is accounted a high privilege; but we must not conclude that it was so in the days of Edward I. In Sir Francis Palgrave's picturesque and amusing tale of *The Merchant and the Friar*, a vivid description is given of an ancient County-court, in which every one is taken aback by the declaration of the king's writ for the

summoning of parliament, and the sheriff is compelled to arrest the newly-elected member who would fain have run away, and make him give security for his appearance. The picture may, perhaps, be a little highly coloured, but we must remember that it is not a mere work of imagination. No one was better qualified than the author to tell us what a county election in those early days really must have been. And in fact we know that knights of the shire did sometimes give bail for their appearance in parliament after they were elected; so we may believe that the responsibilities of an M.P. were not highly coveted in those days. Knights and burgesses were wanted in parliament for the king's purposes, and not at all for their own or that of their constituents. And it is quite sufficiently evident that the king did not want them to take part in the deliberations of his great council, which was often summoned, even ages after the House of Commons had come into existence, without knights of the shire and burgesses being asked to attend it at all.

The duties which a knight of the shire, citizen, or burgess was expected to discharge in parliament may be inferred from the form of the writs under which their attendance was required. While the peers were summoned to deliberate and determine what was to be done, the representatives of towns and counties were simply "to hear and to do whatever should be there ordained."* What this practically meant we could hardly be able to show in detail without minute reports of parliamentary proceedings, which in those early times do not exist; but the expression suggests that the peers were to

* In the notable parliament of 1295, in which the representation of the Commons was for the first time fully established on principles which made it a precedent for after times, each of the bishops and abbots was summoned "ad tractandum, ordinandum et faciendum, nobiscum et cum cæteris prelatiis et proceribus et aliis incolis regni nostri," how to meet certain national dangers. Each of the barons was also summoned "ad tractandum, ordinandum et faciendum" in the same manner. But the writs to the sheriffs directed them to send up certain knights, citizens, and burgesses elected and empowered by their constituents "ad faciendum quod tunc de communi consilio ordinabitur" (Parry's *Parliaments*, 57, 58). No doubt in the writs to the prelates and barons the words, "et aliis incolis regni nostri" were meant to imply that the whole people of England

tax the Commons, or at least to decide what money was to be raised, or what numbers of men were required to do the king's service; while the representatives of the Commons had the privilege (or responsibility rather) of determining among themselves in what proportion the burden should be divided among their constituents, and how the taxes were to be levied. We know, indeed, that the first M.P.'s were, in many cases, if not as a rule, tax collectors. It is clear, moreover, that the national council, both in Saxon and in Norman times, had the sole power of taxation,* and there is no good reason to suppose that the barons in the days of Edward I. were particularly ready to share it with the newly-elected knights and burgesses, much less to hand it over to them entirely, which they have never, I believe, expressly done, even to this very day, although they may be said to have done so practically by long acquiescence. On the contrary, in the parliament of 1290, it is expressly "the prelates, earls, barons, and *proceres*" who grant King Edward an aid of 40s. on each knight's fee for his daughter's marriage; while it appears by the writs addressed to the sheriffs that the knights sent up to represent the counties (there were no burgesses as yet) had only power to take counsel with the peers and *consent* to whatever they thought advisable to grant ("ad consulendum et consentiendum his quæ comites, barones et proceres tunc duxerint concordanda").†

But peers, knights, and burgesses, all had pockets, or perhaps we should rather say purses, and a common danger united them in a common interest. It was not long before the king's exactions, firmly met in the parliament of 1297, by what is commonly were in some manner consulted through their representatives. But it is equally clear that the power really to determine on what was to be done rested only with the Lords. So in 1297, at a parliament held before the king's son as regent, the knights of the shire were ordered to attend "recepturi et facturi ulterius quod per dictum filium et concilium nostrum ibidem fuerit ordinatum." During the remainder of the reign the representatives of the Commons were usually required to come, authorised as above, merely to do "quod tunc de communi consilio ordinabitur."

* See Stubbs, i. 133, 577; ii. 121, 240. It was provided in the 12th Article of Magna Charta that no scutage or aid, except the three regular aids, should be imposed except by consent of the national council.

† Parry's *Parliaments*, 54.

called the statute *de tallagio non concedendo* (a name which with somewhat doubtful accuracy, as indicating any one enactment, expresses at least the spirit of the laws then passed), led to a concession of the great principle, finally established after many infractions in the reign of Edward III., that no extraordinary taxes were to be levied without the authority of a regular parliament in which the Commons were fully represented. It was naturally of the utmost importance to the peers themselves that in such a matter as this they should seek the co-operation of the rest of the community; and as the towns and freemen throughout the country advanced in wealth the lords were more and more induced to concede to them a position of high importance in considering the king's demands, till in later times, when the wealth of the aristocracy formed but an insignificant part of the resources of the kingdom, it came gradually to be considered, as it is now, the special province of the Commons to determine in what manner and form money should be levied to meet the public expenditure.*

Still the functions of the House of Lords were not limited—and, perhaps, from a high theoretical point of view, are not limited to this day—by the mere fact that the financial business of the nation came more and more to be remitted to the consideration of the House of Commons. The assent of the Lords to a money bill is necessary even in our time, and how much soever it may have become with us a mere matter of course, it was not so even in the sixteenth century. In other respects the power of the Lords to ordain and govern continued pretty much what it had been before the House of Com-

mons came into existence. It is true that during the troubled reign of Edward II., when the ordinances of Thomas, Earl of Lancaster, were revoked, it was enacted by Parliament that all ordinances made by any authority whatever "concerning the royal power of the king or his heirs, or against the estate of the Crown," should be void and of no force, and that all matters affecting the estate of the king or of the realm should be decided in parliament with the assent of the prelates, earls, and barons, *and of the commonalty*. This enactment, though apparently intended to preserve the independence of the Crown and prevent the king falling again under the control of a faction among the nobles (as he very soon did once more in spite of it), affected somewhat the legislative power of the Lords as a council by themselves; but it left the power of the Lords when sitting in parliament altogether undiminished.

I know that it is a favourite theory ever since the days of Hallam—I might say since the days of the Long Parliament—that even under the Plantagenets the power and *prestige* of the House of Commons had been continually increasing; that they met with a check during the rule of the Tudors; and that in the reign of Charles I. men went back to Lancastrian precedents and began to develop the liberties of England anew from the condition in which they had been left just before the Wars of the Roses. For my part I can see no evidence to bear out this view, which appears to me almost the very contrary of the fact. I do not deny that at certain periods during the reigns of Edward III. and Richard II. the House of Commons assumed a much more prominent position in public affairs than it had done before. But it is easy to see that in these instances its action was instigated by the powerful support of the Black Prince or some dominant party among the nobles; and that without such support the Commons invariably collapsed and became insignificant once more. It may be said again that Henry IV. showed them considerable deference; but that was merely because, being an usurper with an insecure seat, he left no art untried to win favour among all classes of the community. Assuredly Henry IV. knew the value of their

* Of course we know that the Commons nowadays would resent, and with perfect justice, the smallest interference of the House of Lords with a money-bill. But that is because the interests of the tax-paying community are so fully represented in the Lower House, and so poorly in the Upper, that the act would imply something like arrogance and want of sympathy with the people. Still it would rather be an abuse of their powers on the part of the peers than a positive going beyond them. It would be somewhat like an attempt of either House to improve upon a bill affecting a particular class (say the medical profession) which had met with the general approval of experts and of public bodies in which all parties interested were fully represented.

"sweet voices"; but even he did not over-estimate it, and although he showed them extreme civility there is no proof whatever that he was at any time ruled by his Commons.

The full discussion of this point would exceed the limits of a paper like the present; but I cannot illustrate my own position better than by quoting at some length one of the leading instances relied on for the contrary view. Certainly if there was any matter in which the Commons were really jealous of their independence it was the question of taxation—the only question, as I consider, on which much deference was paid to them at all; and it appears to be the belief of good authorities* that the right of the Commons to grant supplies, and, in fact, to have the control in such matters, was admitted by King Henry IV. in parliament in the year 1407. Now, the case alluded to was as follows, and I give it pretty nearly as it stands in the original record, only in a slightly condensed translation:—

The king on the 21st November being in the Council Chamber within the abbey of Gloucester (for it was there the parliament in question was held), the lords spiritual and temporal being there present, they had communication together of the state of the realm and of the defence of the same, to resist the malice of his enemies. And thereupon it was demanded of the said Lords by way of question, What aid would be sufficient in this case? The Lords severally replied that considering on the one hand the king's necessity and on the other the poverty of the people, less would not suffice than a tenth and a half from the cities and boroughs and a fifteenth and a half from the other lay people; and besides to grant a continuance of the subsidy of wools, leather, and wool-fells, and twelvecence in the pound from Michaelmas next for two years. On this a message was sent to the Commons to depute a certain number of their company to come to the presence of the king and Lords to hear and report to their fellows what commands they should receive of the king. The Commons thereupon sent twelve of their fellows, to whom was declared in the king's behalf the question aforesaid and the answer given to it by the Lords severally, and the king desired them to report it to their fellows in order that they might take the readiest way to conform themselves thereto. Which report being so made to the Commons they were much disturbed thereat, affirming that this was greatly to the prejudice of their liberties. And when the king understood this, not wishing anything to be done now or henceforth that might turn to the prejudice of the estate (*i.e.*, the common people) which they came to represent in

parliament, nor against the liberties of the Lords, he willed, agreed, and declared by the advice of the same Lords, as follows, viz.: that he left it freely to the Lords to discuss together in this present parliament, and in any future parliament in the king's absence, the state of the realm and the needful remedy for it. And in like manner he left it freely to the Commons, for their part, to discuss together the state and remedy aforesaid. Provided nevertheless that neither the Lords on their part, nor the Commons on theirs, make any report to the king of any grant granted by the Commons and assented to by the Lords, nor of their discussions upon the said grant, before the same Lords and Commons are of one accord thereon; and then in the manner and form accustomed,* to wit, by the mouth of the Speaker of the Commons for the time being; to the end that the same Lords and Commons may obtain their pleasure from our said lord the king.†

Surely the meaning of this is plain. It does show, indeed, that the old right of the Lords to tax the Commons had already become modified by custom, and that the Lords had on this occasion used their old privilege a little too freely. The Commons had good reason to complain. To be ordered in the king's name what supplies they were to vote before they had discussed the matter among themselves, merely because it had been agreed to by the Upper House, was intolerable; and the king reasonably enough conceded that no grants agreed to by one House only should be reported to him, but that both Houses should first come to a clear understanding upon the subject. But the very fact that the Lords were capable of thus attempting to impose taxes upon the whole community—taxes which, moreover, would fall on other classes more heavily than on themselves—shows clearly how very little advance had yet been made in vindicating the privileges of the House of Commons even in the all-important matter of taxation.

And we have further evidence of this a full century later, when Sir Thomas More was Speaker, in the reign of Henry VIII. Of course the Tudor period is precisely that in which it is considered that constitutional

* "Et adonges en manere et forme come il est acustumez." This may mean, as commonly supposed, that their report was to be made in the manner and form accustomed. But I am not sure that the meaning really intended was not that the accord was then to be signified by the Speaker to the other House. In other words, that no one was to treat the agreement of the two Houses as a fact until the Speaker had reported it to the Lords.

† *Rolls of Parl.*, iii. 611.

* See May's *Law of Parliament* (9th edit.), 637-8.

liberty fell into abeyance. But Sir Thomas More was surely as good a lawyer and as upright as any in the days of the Long Parliament; and in the very case to which I am going to draw attention, he zealously defended, as Speaker, the liberties of the House of Commons. In the year 1523, the king desired a considerable subsidy for a war against France; and Wolsey went down to the House of Commons with his imposing array of pillars, poleaxes, crosses, and cardinal's hat; to whom and all his magnificence, by More's politic advice, the House freely opened its doors. The Cardinal made a long oration to show the necessity of a subsidy, and endeavoured to extract from various members of the House some expressions of assent; but all were dumb. He then appealed to the Speaker, who had, in fact, counselled this silence beforehand; and More, kneeling before him, showed that it was against the ancient privileges of the House to make answer in the way he desired.

The Cardinal was repulsed, and, according to Roper, who relates the incident, said to More shortly afterwards at Whitehall, "Would to God you had been at Rome, Master More, when I made you Speaker!" I see no reason to doubt that these words were really uttered in a temporary fit of irritation; and the expression, "when I made you Speaker," shows how little people even dreamed of an independent House of Commons. But Roper is certainly wrong in thinking that Wolsey entertained any lasting displeasure against More, and that it was for this reason he got him sent away on some foreign embassy. Quite the contrary. After the parliamentary session was over, Wolsey wrote to the king to recommend the payment of More's fee of £100 as Speaker, with a reward of £100 besides, for the maintenance of his household, saying that he had thoroughly deserved it by his diligence in getting the subsidy passed,—which, indeed it appears by other evidences he procured for the court in the face of considerable opposition within the House. It was owing, in fact, to More, who considered himself bound, as Speaker, to give effect as far as possible to the wishes of the court, that so large a grant was actually obtained from the

Commons; for it amounted to no less than 2s. in the pound, on incomes of £20 and upwards. Yet, large as it was, it did not satisfy Wolsey; of whom a very significant saying is recorded by Hall the chronicler.

This grant, says that writer, was reported to the Cardinal, which therewith was sore discontent, and said that the Lords had granted 4s. of the pound; which was proved untrue, for indeed they had granted nothing, but hearkened all upon the Commons.

Whatever we may think of Wolsey's conduct, this shows that the prerogative of taxing was still considered to rest with the Lords, and that the Commons were expected to follow suit. But when taxation on so high a scale was expected, the Lords naturally desired to escape all responsibility, and "hearkened all upon the Commons."*

Now, as the House of Commons owes all its power, even at the present day, to the control of the purse-strings, it must be evident that in such a state of matters as we have shown, they had really no power at all. All that they had yet insisted upon, down to the time of the Tudors, was that they should not be bound to contribute such taxes as the Lords thought good to appoint, until they had been consulted by the Lords upon the subject, and had come to an understanding with them. And the more their early history is examined, the more, I think, it will appear that they really had no power in legislation, except the power of respectfully petitioning for it. Parliament was in this respect a piece of machinery, by which every freeborn subject could do more easily what he had always a right to do long before parliament existed—lay his own petitions and his own grievances at the foot of the throne, that the king might do him justice after consultation with his Lords. But of course, as the law courts were open for ordinary cases, only those petitions in which the operation of the law itself was complained of would naturally come before parliament. Any subject in the land might bring in a bill of complaint to parliament. The House of Commons would then consider whether to adopt his complaint or no; and

* See for the above incident, Brewer's *Reign of Henry VIII.*, vol. i., 470—477. This work will probably be published about the same time as the present paper. But the same remarks may be read in his *Calendar of Henry VIII.*, iii. pref. ccxxxix—ccxlvi.

a committee of the House of Lords, called Triers of Petitions (of which two were commonly appointed at the beginning of every session, the one for home affairs, the other for parts beyond sea), would consider whether it was to be entertained or referred to the House at large.

No doubt there were occasions—especially in that dangerous period of social anarchy and simmering revolution, the end of the fourteenth century and beginning of the fifteenth—when the Commons put forth particular requests that were bold even to the extent of presumption. But even these instances—trivial indications of the times in comparison with the servile war under Wat Tyler and his fellows—do not by any means indicate that the Commons as such had a will of their own, or that they dared make any such petition without support in higher circles. In the days when Edward III. had sunk into a dishonoured old age, they ventured to ask for the dismissal of his mistress; but it was at the instigation of the heir apparent, and with the full assurance that their petition was agreeable to the feelings of that House to whom the decision would ultimately be remitted. A total change appeared immediately after the Black Prince's death, when a new parliament, at the instigation of John of Gaunt, undid the work of the Good Parliament in almost every particular. Again, in the time of Richard II., the Commons complained of the excessive number of persons in the king's household, many of them bishops possessing lordships of their own, who with their retinues were maintained at the king's cost, besides a host of ladies and unnecessary attendants. The bill or petition embodying this complaint was drawn up by a clergyman named Thomas Haxey, a dependent of Henry, Earl of Nottingham, afterwards King Henry IV. But the time had not yet come when the king could be constrained to follow the counsels of this ambitious and intriguing nobleman. Richard was exceedingly incensed, caused an intimation of his displeasure to be conveyed to the House of Commons, and required them through the Duke of Lancaster to give up the name of the person who had draughted the bill. This they immediately did, apologising for having overstepped their

functions in proposing to interfere with the king's household, and leaving the responsibility for what they had done to be borne by Haxey himself, who was thereupon formally judged in parliament to die as a traitor! It is satisfactory to find that he was afterwards pardoned, which, it may be hoped, was the king's intention from the first.* When his patron, Henry IV., came to the throne, the judgment against Haxey was annulled.

Even when the petitions presented by the Commons were of a wholly unexceptionable character, it did not follow by any means that, like bills in parliament nowadays, they would be either accepted or rejected, or be made the basis of statutes actually passed. Bills from the Commons seem to have been frequently presented at once to the king and the assembled Lords; and the instances are numerous, especially in the days of Richard II., in which they neither met with complete acceptance nor with the conventional *Le Roy s'avisera*, but with the concession merely of a part of the petition, and a declaration that the king would take counsel with his Lords about the rest; or perhaps some other ordinance to meet the evil complained of was then and there ordained and embodied in the king's reply to the bill. Very often, indeed, the bill of the Commons was a mere statement of grievances, leaving the remedy entirely to the king and the Lords of his council.†

In short, it is clear that not even the Commons themselves ever imagined for a moment that it was their business to take

* *Rolls of Parliament*, iii. 407, 408. A somewhat similar case had occurred in the days of Edward I., when, in the words of Canon Stubbs (*Const. Hist.*, ii. 150), "the barons petitioned for the removal of the treasurer, Walter Langton, and presented through Henry of Keighley, knight of the shire for Lancashire, a bill of twelve articles," etc. Equally significant of the influences by which the Commons were moved are the words in the judgment pronounced by the Lords in connection with Haxey's case:—"Quod si aliquis, cujuscunque status seu conditionis fuerit, moverit vel excitaverit Communes parliamenti, aut aliquam aliam personam, ad faciendum remedium sive reformationem alicujus rei quæ tangit personam nostram, sive nostrum regimen aut regalitatem nostram, teneretur et teneatur pro proditore" (*Rolls of Parl.*, iii. 408).

† Instances of these different cases are so frequent in vol. iii. of the *Rolls of Parliament*, that it is enough to refer to that volume generally.

a real part in legislation, still less in the general government of the country. And outside parliament men's eyes were not particularly fixed upon the House of Commons. No one thought it was the function of any but the Lords to govern, and if there were such things as popular grievances they were rather to be attributed to the king's partiality for some particular councillor above others, and to the exclusion of certain lords from the king's presence, than to any defect in the machinery or working of the House of Commons.

The very privileges of the House of Commons were entirely in the keeping of the House of Lords; and the Lower House had just such rights and liberties as the Upper House thought proper. This is clear from the case of Speaker Thorpe, who was imprisoned during the parliamentary recess in 1454 in an action brought against him in the Exchequer by the Duke of York. The question of freedom from arrest for members of the Lower House had been already ventilated in Henry IV.'s time in a petition from the Commons; but even Henry IV. seemed to think it unnecessary to define the privileges of those sent up on the king's service, and made answer that there was sufficient remedy in such cases by the ordinary law.* So when parliament met again in the February following Thorpe's imprisonment, and the Commons before proceeding to business requested the liberation of their Speaker, the Lords first asked the opinion of the judges whether he ought to be released by the privileges of parliament. But the judges expressly declined to give any opinion in the case. It did not become them they said, to determine the privilege of this high court of parliament;

For it is so high and so mighty in its nature that it may make law, and that that is law it may make no law; and the determination and knowledge of that privilege *belongeth to the Lords* of the parliament, and not to the justices.

There were indeed many cases in which a member could be liberated by writ of *supersedeas* upon sufficient surety, but the course of justice could not be stopped wherever a member of parliament was concerned by a general writ of *supersedeas*; and it was for the Lords to

consider whether they should interfere in this case or not. The Lords on this came to a determination that Thorpe should remain in prison, and that the Commons should be directed to choose another Speaker; which they did the very next day.*

In short, the functions of the House of Lords down to the days of the Tudors may be expressed in a very few words. They were the highest legal tribunal and the sole real legislative body. As a tribunal, indeed, we hear comparatively little of them in those days, the most important cases going before the King's Council for decision; which Council was, in fact, very much the same body, although not sitting in parliament. But that they were a tribunal in parliament is beyond a doubt,—a tribunal to which the very highest questions of State might be referred, even questions touching the deposition of the king. They, in short, were "the high court of parliament"—a court of unspeakable weight and authority, which could make or unmake law. And whenever parliament was sitting, all real power in the State was exercised solely by the House of Lords. How far these high functions have been modified by their subsequent history, or how far the practical exercise of them has fallen into abeyance, remains yet to be considered.

* *Rolls of Parliament*, v. 239, 240. A recent writer on Constitutional History, whose work, I believe, is in high repute as a text-book, calls this an "extraordinary decision," adding that "the whole case was subsequently characterized in parliament as begotten by the iniquity of the times." The decision may well seem extraordinary to those who do not study the development of the Constitution, but think that principles now acknowledged have been always recognised as right. No doubt it is literally true that the case was afterwards (in James I.'s time) "characterized in parliament" as above; just as our recent interference in Egypt was "characterized in parliament" (by some members) as immoral. But the case was not so "characterized" by parliament, even in the days of James I. It was only so described by Sir Nathaniel Riche. *Commons Journals*, i. 546. And though Sir Nathaniel Riche may have been (from what little we know of him) a very respectable man, no one will say that he was as great a lawyer as Chief Justice Fortescue, who was the principal spokesman of the judges in telling the Lords that it depended entirely on their judgment whether Thorpe should be released or not.

(To be continued.)

* *Rolls of Parliament*, iii. 541.



Palaeolithic Remains in Surrey.

By A. M. BELL.

LIMPSFIELD Common stands on a spur of the range of hills which extends from Dartford to Reigate and further to the south-west. On the top of the Common, overlying the sand beneath, is an extensive bed of gravel, of about ten or twelve feet in depth, which has been worked for many years. I have at various times examined the portions of gravel that were exposed, in hope of finding some relic of palaeolithic man, or indeed any animal or vegetable remains. Hitherto the gravel bed itself has not produced traces of man or of organic life.

Some months ago, I thought of examining the fields which lie in the direction where the ground slopes away from the gravel. The line is well marked, as a stream, one of the sources of the Darent, issues from the Common. It did not seem impossible that stones carried away at an early time from the upper layer of the gravel might be found on the surface of these fields. This search has been rewarded by the discovery of a number of flints, of various ages. The most interesting of them is a palaeolithic axe, of the ordinary lanceolate shape, very much resembling Fig. 433 in Mr. Evans' work. It measures 4 inches in length by $2\frac{1}{2}$ inches in breadth, and is $1\frac{1}{2}$ inches thick at the thickest end.

There are two others, apparently of palaeolithic age and workmanship, but not of the ordinary type. One is ovate in shape, not very unlike Fig. 434 in Mr. Evans' work, but smaller in size. It measures 3 inches in length by 2 in breadth.

The third is even more peculiar. It measures 2 inches in length by $2\frac{1}{2}$ inches in breadth, and is in shape triangular, with edges curving outwards.

Of these three, the first two are covered with a thick white coating, as if they had lain long on the surface; the third has a similar coating of a yellow colour, and must have lain long in gravel.

Besides these I have found about fifteen flints of a much later time. They are not of general interest, being flakes, scrapers, or strikelights; and in no case showing any secondary chipping, grinding, or care in

workmanship. Of local interest they must be, as indicating that Limpsfield Common has been an abode of neolithic man, a conclusion in itself probable for many reasons; but they cannot have the undefinable interest which must attach to every trace of the palaeolithic inhabitants of our island.

I should wish to add my thanks to Mr. Evans, of Brasenose College, and to Professor Prestwich, for kindly assisting me by their better judgment; and lastly to Mr. John Evans, whose kindness in looking over my specimens and saving me from errors regarding them, has assisted me even more than his book had previously done.



The Old Land-rights of Municipal Corporations.

By G. L. GOMME, F.S.A.

So much has been done of late years in the reconstruction of the history of early institutions, that it appears to be the time to suggest that a re-examination of English municipal institutions might be profitably undertaken. And when we come to consider that the chief part of this re-examination will rest upon the land-rights of the various municipal bodies, there appears to be something more of interest in such an undertaking than that incidental to a purely historical enquiry; for it is one of the most significant signs of modern politics that the two questions now agitating the public mind are the questions of enlarging the powers of local government, and of extending the ownership of lands from a large to a small proprietary. Municipal corporations considered as landowners, then, have something to do with the history of these important questions, and, without attempting to enter into the political part of the subject in these pages, I would venture to suggest that economists dealing with these matters might do well to turn to the teaching of history.

Now in dealing with a definite set of institutions like that of municipal corporations, it is well to ascertain what place they occupy in the polity of the nation. Are they of

purely modern growth? Have they exercised any special influences on the political history of the nation? Have they a place in the wide field of comparative politics? Looking back on the broad surface of English history there is plenty of evidence to gain some sort of approximate answer to these deeply interesting questions. The citadel fortresses of the early Britons, proudly enumerated by Nennius, were, there can be little doubt, brought quickly under Roman subjugation, and either destroyed or utilized, the exact proportion of these two alternatives being perhaps capable of measurement by the extreme difficulty of identifying, except in such special cases as York, Chester, Lincoln, Leicester, Norwich, Carmarthen, London, Canterbury, and some others, the Roman occupation of the old British site. But what then has become of the Roman cities? Mr. Freeman puts it in this way, that

it seems quite certain that the English seldom, if ever, at once occupied a Roman or British town. The towns were commonly forsaken for a while, though they were in many cases resettled by an English population.*

It is not worth while, and of course it is not possible within the limits of a paper, to go over the whole ground covered by this proposition, but it is to be observed that it is just at this stage that all enquirers into the early history of municipal institutions have stumbled: they see in this re-occupation of a Roman city a resuscitation of Roman municipal polity, or they boldly answer Mr. Freeman's continuation of the above-quoted sentence—

the only question is whether the towns, in any case, preserved a sort of half-independence after the conquest of the surrounding country—†

by asserting that the independence was real, and not half-hearted; that here, if anywhere, Roman life and Roman polity have, by unbroken descent, influenced English life and English polity.‡ But fully recognizing the uneven ground of the early English settlement in Britain, there is yet evidence enough to show that the fight with Rome, even in her cities, was a fight which ended in the

* *History of Norman Conquest*, v. i., p. 15.

† Mr. Freeman speaks more decisively in *Norman Conquest*, v. 470.

‡ See Pearson's *Early and Middle Ages of England*; Wright, in *Archæologia*, xxxii. 298; Cootes' *Romans of Britain*, 359-382.

birth of English municipal institutions, as well as English village institutions. When we pause, therefore, to ask what place municipal institutions have in English polity, we soon become aware that they enter early into the process of building up the nation; that, side by side with village institutions, they have their place in the science of comparative politics; and that their history is not begun by a study of the *lex provinciæ* of Rome, and completed when we have considered how that Roman constitution would have developed during a thousand years of existence on English soil. In point of fact, it is just at this pause that we can fully grasp what an enquiry into the land-rights of municipal corporations really means to the historical enquirer. It means the ascertainment of whether modern municipal institutions are, on the whole, descendants from the Roman *lex provinciæ* or from Teutonic village settlements. There must be many points in such an enquiry of extreme uncertainty and complexity. Questions must arise as to whether this or that part of the municipal system is Roman as derived from the later influences of Roman law, or is Roman as derived from the earliest and direct influences of Roman law. Questions must arise, too, as to whether this or that particular municipal custom is derived from a primitive village original or from a derivative or borrowed custom existing elsewhere in its primitive form. But when all these variations are considered, there must remain the broad statement of the case—are certain groups of municipal customs now existing or once existing in England the result of Roman law developed on English ground, or results of primitive institutions developed alongside of other similarly placed institutions? Between the Roman municipal organization and the English village community there was just the similarity that exists between an old man just tottering to his grave and a new-born infant just entering into life. Both sprang from a common original; the one had worked itself out, the other had not begun its development. Roman municipal institutions had developed from the Latin village community, but through long years of change and influences which had almost obliterated the original. There can be no question, therefore, as to

what origin we are to ascribe municipal institutions in England; they will bear the unquestionable stamp of their Roman original, or they will be so primitive as to be recognized at once as belonging to the village system.

The broad and graphic outline of the village system in England, which has been presented to the student by Sir Henry Maine, Gneist, Nasse, and other authorities, is quite sufficient to establish the groundwork of any superstructure to be raised thereupon. Collecting their materials from the agricultural districts, it is not surprising that these authorities have had to deal with fragmentary and isolated groups of evidence. This fact leads to the result that the evidence turns upon one phase of the institution only, namely, the method of cultivating land. The old village communities have long ago been broken up, and their privileges, customs, and rights divided between the lord, the manor court, and the township court. They could not stand against the forces which swept over them when the Saxon kingdom began to rear its head as a European nationality, and, later on, when the Norman rule brought down upon them the usurping predispositions of a strong centralized and centralizing monarchy. Therefore, as seen by the historian of to-day, these old village communities present but a scattered and mosaic-like picture. But, if anywhere, there should remain a more perfect organization and a more perfect record of the process of change and development in those towns which from various circumstances early claimed the right of incorporation and protection from outside influences. Of course there is a later disturbing element in this branch of evidence. Corporate towns, as a rule, obtained their local independence and power because they were rich enough to offer some price for such favours, or some resistance to oppression. These riches were obtained not from agriculture, the basis of the primitive village system, but from commerce, the most active opponent of the primitive village system. Therefore we shall expect to find that the result of commercial enterprise and success is the uprooting of old village institutions and the replacing by other institutions: we shall expect to come upon a period in the history of municipalities when they left off cultivating their own lands and began to

collect rents, when they left off allotting to their members plots in the municipal lands and began to appropriate to individual ownership that which once knew only common ownership. But though the aspect of the archaic village community, viewed from the evidence of municipal towns, may be just as far off the primitive type as the aspect viewed from the evidence of agricultural customs, the lines of change are more marked, and we can work backwards upon these lines. Considered, therefore, from the general outlook of the subject, so far as evidence has come down to us, the municipal towns should contain better means of tracing out the primitive village settlement of England than any other localities, and it is this preliminary fact which has induced me to endeavour to trace out one of the most important phases of the early history of English municipalities, namely, their land-rights. What I suggest is, that these land-rights are archaic land-rights, that they can be identified with ease with the land-rights of primitive village communities.

In order to place this subject clearly and succinctly before my readers, I propose taking into consideration several municipal customs, which by a long process of research I have picked out from the records of municipal towns. I know that this evidence must be considered rather piecemeal; that to work out the various features of an ancient institution from the customs of several widely-separated towns instead of from one or two distinct types, is not quite a satisfactory logical process; but I would observe, that the very nature of survival precludes the possibility of dealing with the subject in any other way, and that I am gradually but surely bringing into the group of municipal towns, which are thus identified with primitive history, almost all the principal boroughs of England, and certainly far too numerous in number to admit of being easily disposed of in any other way.

And first of all, then, the village itself—the seat of the rights of the villagers, the homestead from which arose all the rights in the village lands. Some few years ago, writing in *Archæologia* upon this subject, I expressed an opinion that as it was in the village itself that primitive ideas first began to give way, that, as the homestead became

converted into the merchants' manufactory, that as economical history began to displace political history, it would be exceedingly difficult to recover traces of the old state of things. But a more extended research has convinced me that these old rights are still visible in municipal history, even if on the eve of decay or abrogation.

The right to allotments in the common fields surrounding the homestead depended upon the holding of a tenement in the village. This selfsame right has very extensively survived in municipal custom. In the remarkable instance of the Burgh of Lauder, no one can be a burgess who does not possess a "burgess acre," and the possession of these acres carries with it a right to "the outfield and freeland parts thereto belonging as the same shall happen to fall by cut and cavel."* According to the ancient custumal of Preston, "no one can be a burgess unless he have a burgage of 12 feet in front,"† and this burgage carries with it land rights. The first charter to Salford distinctly recognizes the same right. As a matter of fact, these modern survivals are met with in almost all our chief borough towns, not, it is true, in the exact form of the archaic model given in these instances, but in the more general form of the burgesses either occupying ancient burgage tenements, or holding them at a rental. A large part of the city of Gloucester is corporation property, and this holding of burgage property is extant in very many towns, among which I may mention Marlborough, Newbury, Tewkesbury, Worcester, Alnwick, nearly all the Welsh boroughs, and many more which it will not perhaps be necessary to enumerate. But on turning from the evidence of modern survival to that of recorded historical fact, there is much more important evidence to be obtained. Domesday Book, our most precious land record, requires a re-examination by the light of modern scholarship. Its terms want accurately defining in the first place. Thus the term "masura" has been defined by Kelham to be "a house belonging to, or

which goes together with, some land in a borough." Admitting the accuracy of such a definition, it practically carries with it an immense quantity of evidence on the very subject we are now dealing with. But outside this definition there are some extremely important entries, which supply all that is needful to show that at the Domesday period many boroughs had not yet passed through the first stages of development from village communities. At Chichester the burgess houses had each a certain portion of land attached to it; in Nottingham, Lincoln, and Colchester the same important fact occurs.

Now this burgage tenement, held by individual tenure, was yet subject to the rights of the whole community. No one but a fellow villager could hold a tenement in the village. At the time when the village community was losing its old characteristic as a community of descendants, either real or assumed, from a common ancestor, and assuming its later characteristic as a community of persons living together for a common object, the question of succession to a village tenement would first appear. And when it had thus appeared it takes the shape of the right of pre-emption, as it is technically called. This right is the right of the relations of a villager to claim priority of purchase when the villager seeks to sell his tenement in the homestead. We know perfectly well that when we arrive at this stage in the history of the primitive village community we have arrived at the first stage of its decay. But the decay did not proceed rapidly. The very establishment of such a rule as pre-emption arrested the quick march of decay, and carried on the principles of the village to the burgh. In the municipal burgh we see the ancient village right of pre-emption at all stages of its history—it is in full operation and it is in the last stage of decay. Turning to Domesday again, the city of Lincoln defended this right in the case of lands belonging to a church there. Godric, the son of Gareuin, held the church and transferred it to the Abbot of Peterborough.

But all the burgesses of Lincoln say that he has it unjustly, because neither Gareuin nor his son Godric nor any other could give away their land from the city,

* House of Commons *Return of Boroughs or Cities possessing Common or other lands*, 1870; and *Local Reports from Commissioners on Municipal Corporations in Scotland*, 1835.

† Dobson and Harland's *Preston Guild*, p. 74.

nor from their kindred. Ernuin, the priest, claims this church and what belongs thereto as heir to his relation Godric.

Another of the Danish boroughs, Nottingham, long held the same rights. In the recently published very important volume of records of that borough, we see by many entries that the burgesses allowed the kinsmen their right if claimed within a certain period. Preston, already noted as retaining relics of the old village tenement, has too the right of pre-emption. "When any burgess," says the custumal, "shall be desirous to sell his burgage his next of kin is to buy that burgage of him before any other." The first charter to Salford confirms this ancient right to the burgesses. The old usages of Winchester, printed in Toulmin Smith's *Gilds*, mention the same right. And the last stage of this right seems to be reached by those charters to towns, as to Chard and Berwick-on-Tweed, which by giving the burgesses the right to dispose of their burgages "by will to any person or persons whomsoever without any impediment," seem to abrogate the old impediments placed in the way of absolute disposal by the ancient right of pre-emption.

Before passing from the old village rights surviving in the burgh, there is one class of rights which just now it is particularly interesting to note. There are many other rights which ought to be considered; but those already mentioned, together with that I now propose to deal with, will make up a body of typical evidence upon the old land-rights of municipal corporations which will tend to make us view these institutions somewhat more closely than has hitherto been the case. The possession of the burgage tenement, giving rights in the lands of the community, gave rights also in the polity of the community. The particular class of rights I am anxious to note just now is that constituting the assembly of the village. The owner of every tenement had the right to attend and take part in the doings of the village assembly. This old right has been handed on to the assembly of the modern corporation. In reading the report of the Municipal Corporation Commissioners, 1835, nothing is stated more definitely nor in clearer language than that the preponderance of evidence went to

show that the narrowly limited body which now constitutes the corporation assembly has been arrived at by a process which is perfectly traceable from the records of municipal history. This process has been the gradual absorption of the larger body by the smaller. Originally the corporation assembly was composed of all the burgesses, and all the burgesses held a tenement within the burgh. But the composition of this assembly is not the point I wish to dwell upon just now. One of the chief duties of the old village assembly was the allotment of the common lands, the settlement of disputes, the election of village officers. All these duties are clearly traceable in the duties of the burgh assembly, and that by no long or technical process of proof. Of course, the special duties of a cultivating community are now hidden by the more important duties of a commercial community. But even this is not an universal rule. The ancient functions of the village assembly are still distinctly performed, or were before the general Reform Act, by the burgh assemblies at Lauder, Berwick-on-Tweed, Malmesbury, Beccles, Langhearn, and other places. In these towns the burgesses in guild make bye-laws, regulate the enjoyment of the meadows and stints, prescribe the conditions of husbandry, and decide the right of claimants to a share in the allotments. This last is a very ancient privilege. Sir Henry Maine, in his recently published *Early Law and Custom*, points out that the public consent of the village to a sale of land is still required over much of the Aryan world, and he goes on to suggest what an important bearing this has upon the modern question of registering transfers of land in local courts appointed for the purpose. Whenever this practice is adopted for the purpose of lessening the expenses of purchase and sale of land, it will be a reverting to the old practice of the village assembly. All lands once belonging to municipal corporations have no other original title than that derived from the act of assembly, and this goes far to account for the large accumulation of title deeds among the archives of our borough towns. Mr. Riley, unable to account for this, observes, with reference to the phenomenon at Axbridge, that

it seems to have been a general custom with the

inhabitants, upon a conveyance of real property being effected, for one or both parties to leave this counterpart of the indenture in the hands of the town clerk, probably for registration or safe custody.

Other corporations besides Axbridge possess similar documents; and it is to be accounted for by the fact that originally the title to corporation lands could only be secured by an act of the corporation assembly. Lastly, under this division of our subject, let me revert to the election of officers. The claim of the corporate boroughs in 1835 was that the whole body of burgesses were entitled to vote at the election of officers. How clearly many of these municipal officers are old village officers is shown, first by their titles and duties, secondly by their mode of payment. A village officer was bound to obey the command of the community, and fulfil the office imposed upon him, and, bearing in mind the great importance of the burgage tenement already traced out, there is a singular significance in a kindred practice at Folkestone and Hastings. If the mayor of Folkestone or the bailiff of Hastings refused to assume their respective offices, "the commons were to go and beat down their principal tenement." This sanction to municipal law is clearly not derived from the statute book, but from that vast body of municipal custom which has come down from early village custom.

(To be continued.)



Walton and Cotton's Fishing-house.

BY JAMES L. THORNELY.

THE quaint and picturesque little building commonly known as Walton and Cotton's Fishing-house, which stands on the banks of the river Dove, in the secluded vale of Beresford, in Derbyshire, has equal claims upon the attention of the antiquary and the angler.

The estate of Beresford, and the old hall which was pulled down early in the present century, belonged to Charles Cotton, the poet, who is perhaps better known for his supplement to the *Complete Angler*, and his

friendship for its venerable author, than for his poetical works.

Beresford Dale is about half a mile from the village of Hartington, in Derbyshire, and not above half a dozen from Ashbourne. The river Dove, which flows through the grounds, is a narrow stream at this part of its course, but is deep, and abounds with trout and grayling.

Though somewhat less striking and romantic in character than that of Dovedale (some two or three miles lower down the river), the scenery of Beresford is picturesque in the extreme, and Izaak Walton was right in saying that "the pleasantness of the river, mountains, and meadows about it cannot be described unless Sir Philip Sidney or Mr. Cotton's father were again alive to do it;" and we venture to express a doubt whether even they could have adequately performed the task.

Cotton's friendship for Izaak Walton, and the pleasure he experienced when the latter found time to come from London to visit him in the delightful retirement of his country seat, led him to build the Fishing-house as a memorial of the days when they two had so often fished together "beside the springs of Dove."

The Fishing-house is situate in the upper part of Beresford Dale, and stands (to quote the words of *Viator*) "in a kind of peninsula with a delicate clear river about it."

Though now in tolerably good repair, it has been sadly neglected, and has suffered severely from the ravages of time and weather, since its erection in 1674.

In order to compare its former with its present state, we will quote from the accounts of a few persons who have visited it at different times, the earliest of which is given by Sir John Hawkins, writing in 1784.

I have been favoured (he says) with an accurate description of the Fishing-house, by a person who, being in that country, with a view to oblige me, went to see it. The account he gave of it was that it was of stone, and the room inside a cube of fifteen feet; that it was paved with black and white marble, and that in the middle was a square black marble table supported by two stone feet. The room was wainscoted with curious mouldings that divided the panels up to the ceiling. In the larger panels were represented, in painting, some of the most pleasant of the adjacent scenes, with persons fishing; and in the smaller, the various sorts of tackle and implements used in angling.

In the further corner on the left was a fireplace, with a chimney; on the right a large buffet with folding doors, whereon were the portraits of Mr. Cotton, with the boy-servant, and Walton in the dress of the time. Underneath was a cupboard, on the door whereof the figures of a trout and of a grayling were well portrayed. At this time the edifice was in but indifferent condition; the paintings and even the wainscoting in many places being much decayed.

In the edition of the *Complete Angler*, edited by John Major, we have the following account of the Fishing-house by Mr. W. H. Pepys, F.R.S. :—

It was in the month of April, 1811, that I visited the celebrated Fishing-house of Cotton and Walton. I left Ashbourne about nine o'clock in the morning, accompanied by several brothers of the angle; we took the Buxton road for about six miles, and turning through a gate to the left, soon descended into the valley of the Dove, and continued along the banks of the river for about three miles further, when we arrived at Beresford Hall.

The Fishing-house is situated on a small peninsula, round which the river flows, and was then nearly enveloped with trees. It has been a small neat stone building, covered with stone slates, or tiles, but is now going fast to decay: the stone steps by which you entered the door are nearly destroyed. It is of a quadrangular form, having a door and two windows in the front, and one larger window on each of the other three sides. The door was secured on the outside by a strong staple, but the bars and casements of the windows being gone, an easy entrance was obtained. The marble floor, as described by White in 1784, had been removed; only one of the pedestals upon which the table was formerly placed was standing, and that much deteriorated. On the left side was the fireplace, the mantelpiece and sides of which were in a good state. The chimney and recess for the stove were so exactly on the Rumford plan, that one might have supposed he had lived in the time when it was erected. On the right hand side of the room is an angular excavation, or small cellar, over which the cupboard or beaufet formerly stood.

The wainscote of the room is wanting, the ceiling is broken, and part of the stone tiling admits both light and water. Upon examining the small cellar we found the other pedestal which supported the marble table; and against the door on the inside three large fragments of the table itself, which were of the black Dovedale marble, bevelled on the edges, and had been well polished. The inscription over the door and the cypher of Walton and Cotton in the keystone, were very legible.

Three years later, when Mr. Bagster visited the Fishing-house, its condition had not improved. The pavement, the glass from the windows, and the wainscoting were gone; the inscription over the door tolerably legible, with the date of 1674 beneath; and on the keystone, which forms the arch of the doorway, Cotton and Walton's cypher. Above

the roof, beneath the ball and vane, were the remains of a small stone sun-dial.

The fireplace in the further corner of the interior had at each corner the initials of Cotton entwined together, and Walton's name beneath them thus—IZ. WA.

Sir Harris Nicolas, referring to the description just given, says :—

The Fishing-house was much in the state described above. The stone wall, fireplace, and outer doors were the only part remaining. The stone table had been removed, and all the windows had either fallen to decay or been taken away; but the motto and cipher on the keystone of the arched doorway was entire.

One more account of the building, taken from the *Gentleman's Magazine* for the year 1824, shall be given to show its condition at that time. The writer says :—

Somewhat higher up on the Staffordshire bank the windings of the river form a small peninsula, on which stands the far-famed Fishing-house; but alas! how changed since the time when, in the words of *Viator*, "it was finely wainscoted, with a marble table in the middle, and all exceeding neat." The stone slabs which compose the floor are partly broken up, the windows are entirely destroyed, the doors decaying and without fastenings, the roof is dilapidated, and the vane which surmounts it is rusty and nodding to its fall. The fireplace alone remains in good preservation.

Hawkins tells us that the interior was formerly adorned with paintings, in fresco, of Cotton, Walton, and the boy; but these are entirely gone, and nought now decorates the walls, save the names of several obscure individuals, who have thought fit thus to record their having visited the spot. The steps at the entrance are covered with weeds, and the well-known keystone (which however appears to be in a sound state) is so overspread with moss that the first word of the inscription is quite defaced.

All the descriptions just quoted give a lamentable account of the interesting and celebrated Fishing-house. But it is pleasing to know that under its present owner, the Right Hon. A. J. B. Beresford-Hope, M.P., it has been restored to something like its former state, and is now preserved in good condition; it is open for inspection to all who visit those pleasant regions, and, so far as the exterior is concerned, it must now present much the same appearance as it did to the eyes of *Viator*, when he paused on the doorstep, hardly daring to enter, lest he should not like it so well within as without.

In order to complete our survey by giving

a description of the Fishing-house as it stands at the present day, we subjoin the following particulars :—

The carved stone portals, the arched doorway, and the neat inscription, "Piscatoribus Sacrum" (or, as it is spelt, "Piscatori**ib**ys"), with the date 1674; and the curiously-twisted cipher, composed of the initials of Cotton and Walton, are all in very good preservation, and are carefully kept free from moss and over-growing weeds; the three stone steps, also, which lead up to the door, are in good repair. The flagged roof has been repaired, and, covered as it is with moss and lichen, adds greatly to the picturesqueness of the little building; while the stone sun-dial and the remains of an old weather-vane continue in much the same condition as is described by Mr. Bagster in 1814.

On either side of the door is a narrow latticed window, and on each of the other walls is a window, latticed in a similar manner, but larger and divided by a mullion and a transom.

But within the building, although some restoration has taken place, and all is well preserved, the fittings and furniture are very different from what they were at the time when Hawkins wrote his description. The floor is paved with small flags instead of black and white marble, and plain white-washed walls supply the place of the wainscots and panelling painted with elegant devices. The chimney-piece is entire, and bears the initials of Cotton on each corner, as described above, but Walton's name is no longer visible; the grate is of an old-fashioned sort, and may or may not be the one originally placed there. The black marble table with two feet has been supplanted by one which rests on a single support, and is made of polished Dovedale marble. Two pairs of antlers fastened above the chimney-piece, and half-a-dozen ancient wooden chairs from the old hall, form the only furniture, unless a heterogeneous collection of fishing-rods, nets, etc., which is usually kept there, can come under that denomination.

Cotton himself alludes to the Fishing-house in his "Epistle to John Bradshaw," printed in his posthumous poems :—

My river still through the same channel glides,
Clear from the tumult, salt, and dirt of tides,

And my poor Fishing-house, my seat's best grace,
Stands firm and faithful in the self-same place;
I left it four months since, but ten to one
I go a-fishing ere two days are gone."

The grounds around the Fishing-house, and throughout Beresford Dale, have been very tastefully planted, and present a very fine collection of trees of natural and artificial growth, so that the estate now presents a more sylvan and picturesque appearance than it did in the days of its owner, Charles Cotton, when its trees and shrubs were mostly "of his own planting."

At the present time, when England may be traversed easily in a single day, a journey to Beresford and the beautiful valley of the Dove is a very different matter from what it was in the days of honest Izaak Walton; and the place is frequented by travellers and tourists, and indeed is well worth visiting by all, "but especially the honest angler."

The whole place seems to breathe the spirit of the master angler and his friend Cotton; and the quiet and peaceful aspect of the scenery, the hills, the rocks, the vale with the river "winding through it like a snake,"—all seem especially suited to the tastes and dispositions of those who are "lovers of virtue, and dare trust in Providence, and be quiet, and go a-angling."



Old Cheapside.

By HENRY B. WHEATLEY, F.S.A.



HERE are few more striking indications of the growing taste for popular archæology than the attempts which have been made at some of the great exhibitions to reproduce scenes of mediæval life. A very complete revival of an Italian castle and village, with the inhabitants in appropriate costume, has been arranged for the Turin Exhibition, and the authorities of the National Health Exhibition, to be held at South Kensington this year, propose to reproduce in their grounds the Cheapside of a former age.*

* This was the original proposal, but we understand that it has since been decided not to reproduce one particular place, but to form an eclectic street.—ED.

In view of this proposal, it may be interesting to our readers to give here a rapid sketch of some of the chief features of "West Cheap" before the Great Fire.

There can be little doubt that a careful reproduction of this famous place would be of the greatest interest, for not only was this the chief street of the old city, so that it came to be known as the "Beauty of London," but it also specially adapts itself to the purpose in view, in that the street was complete in itself, from being partially closed at both ends by the great and the little conduits.

The representations of portions of London before the period of the Great Fire are somewhat rare; but by the use of the various documents at our disposal, such as maps and bird's-eye views, as well as ordinary engravings, it would be quite possible to reproduce the old street in all its quaint originality.

As to the materials at our disposal, we have a most complete representation of the west end of the street, with the Church of St. Michael-le-Quern (which is of interest as being the place of burial of Leland the antiquary, and is also associated with Sir Thomas Brown, who was baptized there), the little conduit and its water tankards, the houses on both sides, and Paul's Gate into St. Paul's Churchyard, taken from a drawing made in 1585, by R. Treswell.* It was at this spot that, on the day of Elizabeth's coronation, the Bible was let down to the Queen as she passed along the street.

For a large portion of the north side we have the careful work of De la Serre, in his engraving of the entry of Mary de Medicis into London, which bears the stamp of truth. A small portion of the south side, taking in the famous Goldsmiths' Row, is shown in the old drawing of the procession of Edward VI., at Cowdray, but this is somewhat less to be trusted.

Designs for several of the buildings must be obtained from various sources; thus portions can be taken from old maps. For instance, Mercers' Hall, where Henry VIII. and Lady Jane Seymour stood in 1536, to see the marching watch of the City pass by, can be restored partly from Agas's map. The tower of Bow Church has been preserved to

* In the Crace Collection, and engraved in Wilkin-son's *Londina Illustrata*.

us in the parish seal, and it is also seen in Vischer's map among other places. One point to be guarded against is not to make some of these buildings untruthfully handsome—Wren says of old Bow Church, that it was mean and low; and all that we know of St. Peter's Church shows us that it was but a poor building. It is seen in De la Serre's engraving.

Probably the most generally interesting period to choose would be that of the Elizabethan age; the time, in fact, when Shakespeare lived. To a great extent, the appearance then was the same as that which continued until the Great Fire, when the



CHEAPSIDE CROSS AND THE STANDARD.

place was burnt. If an earlier period were chosen it would not be easy to obtain so representative a scene; for instance, it is well known that until the fourteenth century the whole of the north side was open for the performance of "ridings," jousts, etc. Of the idle apprentice Chaucer writes in his *Cokes Tale* :—

For whan ther eny rydyng was in Cheepe,
Out of the schoppe thider wolde he lepe;
Tyl that he hadde al that sight i-seyn,
And daunced wel, he wolde nat come ageyn;
And gadird him a meyné of his sort,
To hoppe and synge and make such disport.

Among the most striking features of the old streets of London were the ponderous signs hanging out several feet into the streets.

Each tradesman had his sign, but, as is well known in the case of an inn or other house of entertainment, a bush was added to the sign—"the bush" which good wine is said not to need. These signs were so numerous that Webster, in the *Induction to the Malcontent*, 1604, mentions the sign of "Adam and Eve," and says that he counted five and fifty signs in all while passing by that part of Cheapside where Goldsmiths' Row was situated. With regard to some of the most important of these signs, such as "The Mitre," "The Mermaid," and the "Nag's Head," we know their exact positions, but respecting some of the others we cannot positively fix their locality. The "Half Moon Tavern," "The Frying Pan," "The Maiden Head," "The Golden Key," and "The Hare," are among those which must not be overlooked in the representation of old Cheapside.

Another sign of interest which may be mentioned is that of the famous "Cross Keys" Inn, in Wood Street, which obtained its name from the neighbouring Church of St. Peter.

Old pamphlets and broadsides help us to the names of many of these signs, and also to some curious particulars respecting them. Opposite to Bow Church was a house with the sign of the "Three Golden Boars' Heads," and soon after the Fire a colony of bees formed a hive on its sign-post. This occurrence was considered worthy of being commemorated in some verses, which were printed on a single sheet with this title:—

A true account of the Prodigious swarming of Bees upon a sign-post in Cheapside, London, on the twentieth of this instant June, 1677, being such a miraculous thing as never was either seen or heard of before.

The most interesting parts of the street are that portion between Friday Street and Bread Street, where the "pride of Cheapside"—Goldsmiths' Row—was placed, and Bow Church, with its seldam, or gallery, in front, where a succession of our kings and queens sat to witness the city rejoicings. Goldsmiths' Row really presented a longer frontage up Bread Street than it did along Cheapside.

In the centre of the road stood the Cross and the Standard, two objects of the greatest interest, both shown in the engraving on the

previous page. The Standard, between Milk Street and Honey Lane, which was used as a post at which wrongdoers were punished, was also used as a conduit. As early as the year 1293 three men had their right hands struck off there, for having rescued a prisoner arrested by an officer of the city.

Besides these objects, the buildings to which attention will have to be specially directed are, on the north side, Saddlers' Hall, St. Peter's Church, and Mercers' Hall; and on the south side, Bow Church and Goldsmiths' Row. With respect to the houses which fill up the rest of the street, it may be remarked that from Foster Lane to Wood Street, on the north side, the houses were high, but east of Wood Street the buildings were of a somewhat poor character. On the south side the houses were good from Old Change to Bow Lane, but at the east of that place, small shops or sheds, with one room only above, were mixed up with houses of three or four storeys, which the increased business caused the proprietors to build.

The associations connected with the buildings of Cheapside, and the streets that led out of it, are so numerous that a careful reproduction of its chief features would enable lovers of our old history to localise their knowledge in a manner which hitherto they have never had an opportunity of doing. But this is not a history of Cheapside, and there is only space here to note a very few of these associations. The "Mitre" and the "Mermaid" taverns are so intimately connected with the lives of Ben Jonson and Shakespeare, that all must be interested in defining their exact position. The site of the "Mitre" is marked by Mitre Court, and entrance to the "Mermaid" was obtained from Friday Street, Bread Street, and Cheapside itself. In the front of the house now No. 39, Cheapside, a stone, with a nag's head on it, was placed to mark the site of the famous tavern, where rancorous scandal said that some of the Elizabethan bishops were consecrated. In Chaucer's famous evidence in the Scrope and Grosvenor controversy, there is a local touch, when he says that in passing through Friday Street one day he noticed, for the first time, the arms of Sir Robert Grosvenor used as a sign.

The Mercers originally congregated around

the hall of their Company, but subsequently they crossed over from the north to the south side of Cheapside, and went further west. The "Seldam" in front of Bow Church was described as situated in the Mercery, in West Cheap.

Milton was born in Bread Street, at the sign of the "Spread Eagle;" and Sir Baptist Hicks, Viscount Campden, whose name remains in Hicks's Hall and Campden Hill, was a mercer at the sign of the "White Bear," at the Cheapside end of Soper Lane.

Cheapside Cross, by the end of Wood Street, underwent more vicissitudes than any other of the Eleanor Crosses, and being in the very heart of the capital city, it was probably the best known. Quite a literature of its own has gathered round this object, and a notice of some of the tracts published respecting it will fitly close this article.

The original cross, which was erected soon after the death of Queen Eleanor, was, with the exception of Charing Cross, the handsomest of the series. It cost three hundred pounds, a large sum for those days. This was the resting-place between Waltham and Charing, and the position appears a strange one, but it has been suggested that the body rested in St. Paul's. The queen died on the evening of the 28th of November, 1290, and it is supposed that the funeral *cortège* started from Lincoln on the 4th December. The king, who accompanied it as far as St. Alban's, there left it, and proceeded to London, through Barnet, in order that he might meet it at its entrance into the city. The body appears to have arrived in London on the 14th, and to have been entombed in Edward the Confessor's Chapel, Westminster Abbey, on the 17th.

At this time "Chepe" was an open market-place with but a few houses on the south side, and only a few years before it was little more than a field. As already noted, it was not till the fourteenth century that the north side of the street was built. The Eleanor Cross had but a short life, and in 1441 permission was obtained from the king for the erection of a new cross with a conduit added to it. It was not, however, until 1486 that the new building was completed. This was new gilt in 1522, in honour of the visit of the Emperor Charles V., and again in

1533, on the occasion of the coronation of Henry VIII. and Anne Boleyn. When Edward VI. was crowned it was new burnished, and in this state we see it in the curious picture of the king's procession formerly at Cowdray, and engraved by the Society of Antiquaries. In Queen Elizabeth's reign great objections were made by some of the Protestants to the Cross as a remnant of Popish superstition, and on the night of the 21st June, 1581, the lower tier of images was demolished. A reward was offered for the discovery of the offenders, but without effect. About the year 1599, it was found that the timbers which supported the leaden roof were much decayed, and a movement arose for its entire destruction, but it was considerably repaired in 1600, and as its form was greatly altered, it may practically be said to have been rebuilt. The University of Oxford was asked its opinion of the expediency of having a Cross, and Archbishop Abbot, then Vice-Chancellor, suggested that "some Pyramis or matter of mere beauty, and not any angell or such like whatsoever" should be set up in place of the Cross. This letter was printed in 1641, at a time when public opinion was again greatly exercised in the matter of crosses, images, etc. The title of the pamphlet is as follows:—

Cheapside Crosse censured and condemned by a letter sent from the Vice-Chancellour and other learned men of the famous Universitie of Oxford, in answer to a question propounded by the Citizens of London, concerning the said Crosse, in the year 1600, in which yeer it was beautified, as also a remarkable passage to the same purpose, in a sermon preached to an eminent and very great auditory in this city of London, by a very reverend, holy and learned Divine, a while after the Cross was last repaired, which was Anno 1606. London, 1641, 4to, title, pp. 14.

As a protection to this, the last, Cross, a strong iron railing was added, and it served its purpose fairly well. It is seen in De la Serre's view of the Entry of Mary de Medicis into London. At the time of the troubles of Charles I.'s reign clamour arose for the destruction of the Cross.

The dolefull Lamentation of Cheap-side Crosse: or old England sick of the Staggers. The dissenting and disagreeing in matters of opinion, together with the sundry sorts of sects now raving and reigning, being the maine causes of the disturbance and hinderance of the Common-wealth. London, Printed for F. C. and T. B., 1641, 4to, pp. 8.

One Loveday wrote a poor answer to the above, in which he says:—

Old Charing Crosse has lost its head,
And so't may be your feare,
That Jaspers noddle would begone
But for the watch-man's care.

His tract is entitled—

An Answer to the Lamentation of Cheap-side Crosse. Together with the Reasons why so many doe desire the downfall of it, and all such Popish Reliques. Also the downfall of Antichrist. By Samuel Loveday. London, Printed by T. A., 1642, 4to, pp. 6, with woodcut of the Cross on the title.

In 1642 the Cross was defaced, and attempts were made to destroy it. Some of the pamphleteers write as if it were already down.

A full and compleat answer against the Writer of a late volume set forth, entitled *A Tale in a Tub*, or a *Tub Lecture*, with a vindication of that ridiculous name called Roundheads. Together with some excellent verses on the defacing of Cheapside Crosse. Also proving that it is far better to preach in a Road than in a Tub. By Thorny Ailo Annagram. London, 1642, 4to, 4 leaves.

The Crosses Case in Cheapside; whether its militia, the setting of it in a posture of defence, be according to Law. The contrary is maintained by one, who hath little of that, we commonly call Law; against those, who has as little of that we truly call Reason. Notwithstanding the Dispute is carried all along in a coole and orderly way, by the Law of Heaven, the line and rule of the Word, and as in God's presence, Who is Judge Himselfe; so as the men in understanding may find strong meate here, the childe milke.

Printed in the Chinactericall yeare of Crosses and Crosse men, for T.V., 1642 [Aug. 24], 4to, 4 preliminary leaves, pp. 72.

Randolph in his *Muses Looking Glass* (1638) speaks of the Cross as an idol.

She looketh like the Idol of Cheapside.

And when it was supposed to have received a mortal wound on Monday night, Jan. 24th, a pamphleteer wrote—

The great Idoll in Cheapside is down-a.

The author seems to have felt so sure that the Cross would be destroyed that he wrote—

Cheapside Crosse is carried away,
Therefore we will make a holy day.

The following is the title of his tract:—

The Remarkable Funeral of Cheapside Crosse in London: with the Reason why the Bishops, Jesuits, Papists, Cavaliers, and Arminians refused to bee there. Also the order and manner of the Funerall, and the severall Songs for that purpose appointed. London, Printed for Robert Hodgekinsonne, 1642, 4to, 4 leaves.

The next tract was published on the day after the Cross was destroyed. The explanation of the last part of the following title is that the second of May was the day sacred to the feast of the invention (or discovery) of the Cross. It is worthy of notice that Charing Cross, which was the original Eleanor Cross, lived on two or three years after Cheapside Cross, which had been renewed or rebuilt twice.

The Downe-fall of Dagon, or the taking downe of Cheapside Crosse this second of May, 1643, wherein is contained these principalls following, viz. :—First, Cheapside Crosse sick at heart. Secondly, his Death and Funerall. Thirdly, his Will, Legacies, Inventory and Epitaph. Fourthly, the Reason why it was taken downe, and the authority for it. Fifthly, the benefit and profit that is made of the materials of it, and the severall summes of money which is offered for it; likewise the satisfaction it will give to thousands of people. Sixthly, notes worthy of the Readers observation that the Crosse should just happen to be taken downe on that day which Crosses were first invented and set up. Printed for Thomas Wilson [May 3], sm. 4to, 4 leaves, with woodcut of the Cross on the title.



Fairlop Fair.

BY CORNELIUS WALFORD, F.I.A., BARRISTER-AT-LAW.

THERE we have a fair totally dissimilar in all respects from any of those to which I have previously drawn attention. *They* were founded in remote periods for the purpose of commerce, and under the protection of, as well as for the advantage of, the Church; *this* has a modern history, and was founded during the last century by the vagaries of an eccentric and well-meaning old gentleman named Daniel Day—known locally by the quaint appellation of *Good Day*!

In Hainault Forest, in the county of Essex (about ten miles from London, on the eastern side), there stood early last century, as there had stood for unknown centuries previously, a pollard oak tree, of remarkable beauty and of enormous size. Its trunk is reported by various authorities to have been thirty-six feet in girth at about one yard from the ground; from this issued eleven vast arms, each of the dimensions of a tree of vigorous growth; and it is said that, when in full

foliage, its shadow extended over nearly an acre of ground. This tree became the centre of the fair.

The name of this giant of the forest is traditionally associated with royalty. In the once popular "Fairlop Fair Song" the incident is thus prosaically rendered:—

To Hainault Forest Queen Anne she did ride,
And beheld the beautiful oak by her side;
And after viewing it from the bottom to the top,
She said to her Court, "It is a Fair-lop."

There were ancient customs of "lopping" associated with this now disafforested forest.* The same poetic chronicle declares:—

It was eight fathoms round—spread an acre of ground, etc.

Gilpin, in his *Forest Scenery* (1791), writes:

The tradition of the country traces it half-way up the Christian era. It is still a noble tree, though it has suffered greatly from the depredations of time.

Daniel Day, who carried on the business of a mast and block maker in Wapping—in the days of wooden ships a large industry—owned a small ancestral property in Essex, which he visited once a year, in the month of July, for the purpose of receiving the rents. It became a habit with him to dine on these occasions under this Fairlop oak, the dinner consisting of beans and bacon, supplied probably from the "May-pole Inn," about a mile distant. This first occurred early in the last century. Soon he asked his tenants to join him; then he invited a few friends and neighbours to accompany him in his annual excursion, and so the custom of an annual gathering became established. The subsequent historian of the fair and of its founder (Charles Clark) says:—

Mr. Day's friends were so well pleased with the rural novelty, that they one and all pledged themselves to accompany him on the same occasion every year, on the first Friday in July, during their lives.

From this source I draw some further details.

In the course of a few years this amicable meeting greatly increased, and became known

* The early custom of "lopping" had, as a matter of convenience, become reduced to this. Every poor widow residing in those parts of the parishes of Barkington and Dagenham, which were within the Forest of Hainault, who did not receive parish relief, and whose husband had been dead for a year, had been allowed to have one load of wood yearly on Easter Monday from and out of the said "King's Forest;" or in lieu of it, to those who could not procure a team to carry the wood on that day, eight shillings.

to the neighbouring gentry, farmers, and yeomanry; and a vast number of them annually, on the occasion of Mr. Day's jubilee, visited the place. Suttling-booths were soon found to be necessary for their accommodation, which naturally produced various other booths, arranged round the huge oak; and about the year 1725 this charming spot began to present every resemblance of a regular fair. It progressively increased, and puppet-shows, wild-beast caravans, vendors of fruits, ribbons, gingerbread, and toys of all descriptions, attended, and a country fair or wake was thus improvised. It had this peculiar feature, that it was one of the most respectable, well-regulated, and harmonious gatherings known in the country—a character which had entirely departed a century later.

From this time forward this annual gathering, at which Mr. Day found himself flattered by the honest attentions of his numerous visitors, became a matter of especial interest to him. In the words of his biographer, his open and generous heart expanded with inexpressible delight at being the cause of happiness to others. He thought some little return due to the lads and lasses who so graciously favoured him with their company; he provided several sacks of beans, and a sufficient quantity of bacon dressed; the bacon was mixed in slices with beans, and distributed from the trunk of a tree in pansful.

The happy, frolicsome contest for the envied portion is more easily conceived than described. Unfortunate was he who did not procure a share for his fair one. Blessings were the donor's reward, and the air resounded with huzzas.

In the former part of Mr. Day's life he usually walked to Fairlop and back again. Later on he rode on horseback; but having a fall from his horse, he declared he would never cross another. He kept his vow, sold his horse, and purchased a mule; this obstinate animal, "unconscious of the worth he bore," threw his rider in the mire. Mr. Day determined never to trust himself upon the back of a four-legged beast. His next resource was a post-chaise, or a coach; in one of these he also met with an accident, and ever after refused to enter into either. This last circumstance induced him to direct his remains to be conveyed by water to the place of burial,

saying, "If he was conveyed in a hearse he should be awakened." He next invented a machine to go by aid of mechanical power without horses, which, after two years' successful trial, broke down in attempting the third expedition. His *dernier resort* was a jockey-cart, in which, attended by music, he took his annual trip in the July preceding his death.

The next event in the history of the fair, and one which added greatly to its popularity, was that many of "Old Daniel Day's" neighbours entered warmly into the incidents associated with the annual July holiday. Thus the engine-makers, pump-makers, and block-makers of Wapping, and other places contiguous to the river, to the number of thirty or forty, every year went to Fairlop in a boat made of one entire piece of fir, covered with an awning, mounted on a coach-carriage, drawn by six horses, with flags, streamers, and pendants flying, and a band of music, attended by a great many persons on horseback, in carriages, and on foot.

A local poet, who (probably at a later date) had been one of the company stowed in this land-boat, thus describes his sensations while on the journey :—

O'er land our vessel bent its course,
Guarded by troops of foot and horse ;
Our anchors they were all a-peak,
Our crews were baling from each leak ;
On Stratford bridge it made me quiver,
Lest they should spill us in the river !

Daniel Day died in 1767, aged eighty-four. In the *Annual Register* there appeared a biographical notice, of which the following is the substance. There died lately at his house in Wapping, aged eighty-four years, the noted Mr. Daniel Day, equally remarkable as an humorist and for his great skill in mechanics. He was the first promoter and founder of Fairlop Fair, where he has for forty years eaten beans and bacon under a certain tree :

He endeavoured to make the fair statute, but could not succeed, or would have been buried under the tree, and ordered a monument to his memory. But to show his great regard, and its situation, he procured a limb, of which has been made a coffin, which he has had by him many years, in which he used often to lie down to see if it fitted him. He had ordered his body to be laid in Barking churchyard ; to be carried by water [for the reasons already stated], attended by his men, with white gloves and aprons—each man to have 2s. 6d. and a full pot. His fortune, which was easy, he kept

in the bank, as he always declared against interest for money.

In the churchyard of Barking is a stone slab, on which is inscribed—

Here lieth interr'd the body of Mr. Daniel Day, block and pump maker, late of the parish of St. John's, Wapping, who departed this life October the 19th, 1767, aged eighty-four years.

Death from this world hath set me free
From all my pain and misery.

On the reverse side of the stone appeared the following :—

As a tribute to the memory of the founder of Fairlop Fair, the company of block-makers caused this stone to be repaired A.D. 1829, under the direction of the following members : Joseph Flowers, William James Grinyer, Thomas Hemingway, Abraham Kimm, William Row, and John Owen, Treasurer.

It is recorded that a few years before Mr. Day's death a considerable branch of the Old Oak received a shock, either from lightning or storm, or as the result of decay. This operated upon him—

as the warning of an old friend ; it pointed out to him the instability of life and the effects of time, and he received the call with the resignation of a Christian, and the fortitude of a man who was conscious of having performed his allotted part with propriety.

It seems certain that so long as the founder lived the fair was conducted respectably, and was simply the occasion of an annually recurring popular holiday. But it is equally certain that by the time a century had elapsed from its first foundation it had assumed the proportions, and the character, of an East End saturnalia. I do not propose to attempt to trace the circumstances which led to this transition. The chief of these may have been that there was no controlling authority. The Lords of the Manor we must assume collected no tolls. The Verderers of the forest were powerless to control the conduct of the lawless masses who gravitated periodically to the scene. It is a fortunate circumstance that the fair practically lasted but one day.

The Verderers of the forest commenced to attend the fair early in the present century, perhaps sooner ; and they superintended the location and erection of the booths and marquees, so that they should not be placed too near the great oak. By their aid it came about that a fine lawn was preserved round about this tree for the enjoyment of those

who preferred shade and quiet to the more busy parts of the fair.

The booths now took the shape of an avenue on either side of the oak; or in the words of the writer of the pamphlet of 1808, the fair forms an immense range of traffic and recreation, as well as a delightful promenade, and perhaps one of the most beautiful and enchanting spectacles of the kind that can be conceived.

After a time it became the practice for many of the booths to remain on the ground during the next day; but I find no evidence of the revelries being generally continued for more than one day. I believe a species of "stag-hunt" became associated with the fair early in the present century.

1791. There was established this year a Society of Archers, who afterwards took the name of the Hainault Foresters. The members assembled during the summer season to enjoy the ancient and pleasant pastime for which the society was formed. Much was done by this body to protect the tree from the ravages of casual visitors; and finally at their instance, I believe, the trunk of the oak became protected by a screen of palings sufficiently high, it was hoped, to prevent the kindling of fires either inside its trunk or so near outside as to do serious damage.

1805. On the 25th June this year, the famous old oak was discovered to be on fire. A number of persons went to assist in extinguishing the flames, which, however, was not accomplished until the main branch on the south side and part of the trunk were consumed.

1808. There was published, "*The History and Origin of Fairlop Fair*," annually held round the great oak in Hainault Forest in Essex on the first Friday in July; with a genuine account of the founder, Mr. Daniel Day, interspersed with many curious and genuine anecdotes of that worthy character, whose simplicity of manners could only be equalled by the rectitude of his heart. 'Come see rural felicity.' By a Gentleman of Essex. The fourth edition, embellished with an elegant and correct view of that stupendous oak in its present state, with a sketch of the Fair, drawn and engraved by eminent artists. London, Printed for Alex. Hogg & Co., 16, Paternoster Row, and sold by Richard Ing, bookseller, near

the Turnpike, Mile End. Likewise may be had at the Fair. Price only sixpence, [Entered at Stationers' Hall] 1808." 8vo, pp. 15.

This was really a reprint from Granger's *Wonderful Museum*.

1820. The high winds in February of this year stretched the remainder of the massy trunk and limbs of the grand old tree upon the turf it had for so many ages overshadowed with its verdant foliage;

and thus it exhibited a melancholy memento of the irresistible power of time in bringing to an end not only the flower of a season, but also the towering growth of many ages.

These remaining fragments were purchased by Mr. Seabrook, the builder of St. Pancras Church; and the magnificent pulpit and reading-desk there existing were each formed out of the same. By this incident the "Fairlop Oak" may be bodily perpetuated for many generations to come.

It may be further recorded, that when in 1865 the London Foresters presented a life boat to the Life Boat Society, they named it the "Fairlop."

1846. There appeared a poem bearing the title, "The Fair Day of Fairlop Fair," July 3rd, 1846, of which it may be readily assumed that Mr. Charles Clark, "the Great Totham Poet," was the author. I quote a stanza or two:—

Come, lovers of doggrel; come, lovers of sport,
Haste here at the bidding of Momus resort,
And toss up your "toppers" ten feet in the air,
Since we've had a fair day for the Day of our Fair.
Sure Jove at our bidding fulfill'd our desire,
And each rider, each walker, each seller, and buyer,
Of pleasure and profit came in for their share,
As they hail'd the fair day on the Day of the Fair.

Not more had there been of din, frolic, and fun,
Had Bacchus been present, bestriding his tun;
And Mercury himself had his followers there,
Who hail'd the fair day, and the Day of the Fair.

The imprint of this small sheet is, "Totham: printed by Charles Clark, an amateur, at his Private Press."

1847. There was published: "*Fairlop and its Founder; or, Facts and Fun for the Forest Frolickers*." By a famed First Friday Fair-Goer. Contains memoirs, anecdotes, poems, songs, etc., with the curious will of Mr. Day, never before printed. A very limited number printed. Totham: printed at Charles Clark's

Private Press. Fairlop's Friday, 'A day of fun and jollity.'—*Tom Thumb*." 8vo, pp. 10, and appendix with will, etc. In this appendix is contained "Fairlopan Poems and Songs." I will give a few specimen verses only:—

Come to Fairlop Fair; we good fellows invite;
So partake of that day, which is our delight;
For we have spirits like fire; our courage is good;
And we meet with the best of respect on the road.
When you see us, you'll say we are mounted quite
gay:—

Success to the lads that delight in that day.

Haste away, haste away; all nature seems gay,
Let us drink to the joys of old Fairlop so gay!

This is from the "Invitation" poem; there then follows the "Excursion":—

Then to Fairlop Fair we steer,
With carriages in front and rear,
Our skins quite brimful of good cheer;
So mellow then we start.
Then we o'er the Forest ride,
Neither fearing wind nor tide;
Singing, laughing,
Drinking, quaffing,
Merrily we glide, etc., etc.

Then a piece "Exhibiting the Dialect of the Peasantry of Essex," which I pass by. Next a piece on the fair itself:—

About a century ago, as I have heard say,
This Fair it was kept by one Daniel Day,
As hearty a good fellow as ever there could be;
His coffin was made of a limb of the tree.
With black-strap and sherry he made his friends merry,
All sorrows for to drown in brandy, rum, and perry;
So they boozed it away; dull care we will defy,
And be happy on the first Friday in July.

At about this period the fair was at its height, and had indeed become a sort of annual carnival, uncontrolled by any religious zeal, such as is supposed to be associated with the carnivals of continental cities. The annoyance to the genteel residents of the district was immense. Then came the hour and the man—the latter being a Rev. Robert Ainslie, a prominent dissenting minister in London, and for some years Secretary of the London City Mission—the same who caused about a million copies of the New Testament to be freely circulated on a particular day in districts which it had not usually reached previously. The part he took in the suppression of this fair will be best told in the language of his biographer:—

Another enterprise in which Mr. Ainslie was engaged whilst associated with the City Mission is too remarkable to be passed over. Probably many

persons may have heard of the annual saturnalia known as *Fairlop Fair*, although there can be but few in respectable circles who have the faintest conception of the scenes which not only the fair itself, but the roads leading to it, presented of drunken revelry and violence of various kinds. Mr. Ainslie was so impressed with the terrible nature of this annual infliction, that he resolved to take a staff of Missionaries to the fair with him upon one occasion, with a view of supplying evidence as to the evils resulting from the gathering. The agents of the City Mission were, however, unwilling to do the kind of work suggested, and Mr. Ainslie, with that inflexible will which characterised him, resolved to go himself, and to find elsewhere men of similar temper to unite with him. The result was that Mr. Ainslie was successful in inducing the authorities, by the evidence he laid before them, to put an end to the holding of the fair, which, but for his brave perseverance, might have continued to this day.

1851. There was enacted the 14 & 15 Vict., chap. 43, "An Act for disafforesting the Forest of Hainault, in the County of Essex," which recited that the Queen's most Excellent Majesty claimed to be seised

of and in *Waltham Forest*, formerly called the *Forest of Essex*, in the County of Essex, one portion of which is usually called and known by the name of *Hainault Forest*.

And whereas Her Majesty had been graciously pleased to signify her consent that the said Forest of Hainault should be disafforested, and the royal deer therein removed or destroyed with all convenient speed, etc., etc., this was followed, in 1858, by the 21 & 22 Vict., chap. 37, "An Act to provide for the Allotment of the Commonable Land within the Boundaries of the late Forest of Hainault, in the County of Essex." In neither of these Acts is any reference to the fair; and yet their joint effect was to destroy it—first, by the destruction of the forest scenery, and next by the allotment of the lands to specific owners. As a matter of fact, the fair lingered on until the lands were actually enclosed, and then it completely died; but to this time there is an annual gathering of the East-end costers and others on the first Friday in July to that part of Epping Forest which is nearest to the site of the former Hainault Forest, and its Fairlop oak. The history of this fair stands unique.



Monumental Brasses of Cambridgeshire.

BY REV. B. HALE WORTHAM.



ALTHOUGH the monumental brasses of Cambridgeshire are far less numerous than those in many counties of equal or smaller area, they yield to none in interest or importance. According to the very careful and accurate list compiled by the Rev. Herbert Haines, about the year 1861, Cambridgeshire contains 111 brasses, including inscriptions and fragments. Mr. Franks, of the British Museum, however, makes the number to consist of 118.

The ecclesiastical brasses begin with a priest in eucharistic vestments at Fulbourn, date *c.* 1390. This is the only priest vested in chasuble existing in the county, and, although mutilated, is a remarkably fine specimen. The lines are bold and deeply cut, and the folds of the drapery are very artistic and effective. The figure bears a strong resemblance to a priest at Stoke-in-Tinhead, South Devon (*c.* 1370), and to the famous brass at Brundish, in Suffolk, to Sir Edmund de Burnedish (*c.* 1360). It seems far from improbable that these figures were the work of the same artist, or were issued from the same guild of workers. Fulbourn Church also contains the magnificent brass of Sir William de Fulbourne, Canon of St. Paul's, and Baron of the Exchequer, 1391, vested in cope, having alternately a rose and his monogram on the orphrey. The marginal inscription is much mutilated; a considerable amount of the canopy and a large piece out of the centre of the figure have disappeared. It is supposed to be the earliest representation but one of a priest vested in cope. Next in order of time (1401) comes the brass at Balsham, to John Sleford, Rector of Balsham, Master of the Wardrobe to King Edward III., and Canon of Ripon and Wells. The inscription surrounding the brass states that he rebuilt the parish church, and placed in the chancel the fine stall work existing at the present day. This brass is very nearly perfect. The figure vested in cope is placed under a triple canopy of remarkable grace and lightness, surmounted by a representation of the Trinity, to whom the soul is being conveyed upwards in a sheet by two angels.

The tops of some of the pinnacles of the canopy are crowned by seraphim. On the orphreys of the cope are the figures of various saints. Side by side with this is the brass to Dr. John Blodwell, also Rector of Balsham and Dean of St. Asaph, 1462, of equal size and magnificence. The cope is covered with a very rich design; and on the orphreys, as well as on the sides of the canopy, are represented saints and angels. At the foot of the figure are some Latin verses, of better quality than are usually found in such a position. Great Shelford possesses a very good, though much mutilated, brass to Thomas Patesle, date 1418, whose name is inscribed on the orphreys of the cope. At Wilburton is a brass to Thomas Bole, Archdeacon of Ely, date 1477; at Girton, two small brasses to William Malster, Canon of York, 1492, and William Stevyn, Canon of Lincoln, 1497. At Wimpole is a brass to Thomas Worsley, Canon of Beverley, 1501. In Trinity Hall Chapel is the well-cut but somewhat stiff brass to Walter Hewke, evidently by the same hand as that of Provost Warde (*c.* 1510), in Tattershall Church, Lincoln.

The famous palimpsest at Burwell, of John Lawrence, Abbot of Ramsey, 1542, must not be omitted; curious from the fact that the brass made in the lifetime of the person commemorated seems to have been altered from the episcopal vestments of the abbot to the canonical vestments of the priest, thereby showing us how the subject of the memorial abdicated his high office during his lifetime. The great cathedral of Ely contains but two brasses; one the figure of Bishop Goodryke, Ambassador, Lord High Chancellor, Counsellor to King Edward VI. (1554). Canopy and inscription have all disappeared, nothing remaining but the matrices in the stone to show how fine they must have been. The figure is vested in full pontificals, holding in one hand the Bible, with a seal appended to it,—probably the Chancellor's seal; in the other the pastoral staff. The other brass is that to Dean Tyndall (1614), neither better nor worse than most Post-Reformation memorials, where the virtues of the deceased afforded the sole material for epitaph.

It is, however, in military brasses that the

county of Cambridge is most remarkable. We start here with the brass of Sir Roger de Trumpington (1289), the second oldest memorial brass existing in England: if some authorities are to be credited, who place it before that of Sir John d'Abernon, the oldest. The figure is represented as clothed in mail; not of the kind in which the rings were interlaced, but in which they were sewn on to a leather surface. It is one of the four effigies which are represented with ailettes, appendages more curious than graceful. The head rests on a tilting helmet, attached to the waist of the figure by a chain. The effigy is remarkable for a stern ruggedness and an absence of ornament. Compared with the brasses of Sir Robert de Bures, or Sir Robert de Septvans, the figure seems bare and cold, but the drawing and design is certainly far better than that of its remaining full length contemporary, Sir John d'Abernon. The next specimen that the county contains is of a much rarer period—that of Edward II. Besides Sir John de Creik, at Westley Waterless, there are but two other specimens known,—Sir John d'Abernon the younger, and a knight at Wimbish, in Essex. There can be but little doubt, judging from the pose of the figure, as well as from the details, that the brass at Westley and that of Sir John d'Abernon (1327) are from the same hand. Both figures are very much attenuated, and both stand slightly crooked. The brass at Westley is remarkable, inasmuch as it bears the mark of the artist, or of the guild to which the artist belonged, at the foot of the female figure, Alyne de Creik. This mark consists of an *N* reversed; above the *N* a cross, on one side a star, on the other a crescent. The male figure displays no less than five distinct garments, each one showing beneath the other. The shield, which is very small, bears the owner's arms; and on his heels for the first time appear the rowel spurs. Plates of steel are attached to the arms and to the front of the legs, and on the head is the bascinet. The mail is somewhat similar to that represented in the figure of Sir Roger de Trumpington. At Horseheath is a good example of a brass of the end of the fourteenth century, in the effigy of Sir John de Argentine (1382); and at Wood Ditton is one to Henry English, a few years

later in date. At Wisbeach a very large brass exists to Thomas de Braunstone, Constable de Wisbech (1401), but very much worn and mutilated. Little Shelford contains two very well drawn brasses of the De Frevilles, so very similar in design and execution, that, although they commemorate a father and son, it is most probable that they are of the same date, and the work of the same artificer. In both brasses the male figure holds the female by the hand—not an unusual position in effigies of this date.

There are several good specimens of brasses to be found in Cambridgeshire belonging to the first eighty years of the fifteenth century. Besides those which have been already mentioned, there is the brass to Sir John Skelton and his two wives at Hinxton; a figure without inscription at Weston Colville; Sir Baldwin St. George at Hatley; Nicholas Paris, Esq., at Linton; and Henry Paris, with his wife Margaret, at Hildersham,—all before 1427. Later on come the brass at Iselham of Sir John Bernard, at the foot of which is a muzzled bear; and the curious brass at Quy of John Ansty (c. 1465), with twelve sons kneeling beneath the figure in tabards. (The female figure of this brass is missing.) The effigy of the knight is represented as bare-headed, with the first example in the county of the large projecting elbow plates. We have a specimen of this armour further developed in the brass of Henry Paris (1466) at Hildersham, where the elbow plates are shown as angular, ungraceful projections, and the fastenings by which they were secured are accurately depicted. In this brass is to be seen the lance rest. At Iselham is a very fine brass of Thomas Peyton and his two wives. The date in the inscription is 1484, but the style of armour would lead us to place it some years earlier. This brass has several remarkable characteristics; the dress of one of the ladies is enriched with an embroidered pattern, which Mr. Haines states is quite unique, and the sacred monogram is employed as an ornament for her head-dress. At Impington is to be found a curious brass to John Burgoyne and his wife (1505). The figures are represented as clothed in heraldic dresses, the knight wearing a tabard over his armour, with three talbots on it, the arms of Burgoyne; the

lady being clothed in a mantle, on which there is a chevron. In this brass different kinds of metals appear to have been used, since the "field" of the heraldic dresses is composed of some kind of white metal, and is in relief. From the hollows in the brass, it appears probable that originally colour was employed to describe the heraldic bearings. Beneath the chief figures are seven sons and two daughters, and round the whole is the remains of a marginal inscription much mutilated, having the emblems of the four Evangelists at the corners.

With the mention of these, we may now pass on to notice the brasses representing persons in academical and civil costumes.

The earliest is that at Hildersham to Robert de Paris and his widow Alienora (1379). This consists of a very beautifully designed floriated cross, with a figure of the Holy Trinity in the head. The stem of the cross is crocketed, and on either side kneel the small figures of Robert de Paris and his wife. The male effigy is a very fine example of the civil costume of the fourteenth century. Date and inscription are both wanting. This floriated cross is the only example remaining in the county, though the matrices in the stone at the Shelfords and Cherry Hinton show the former existence of others. Indeed, throughout the whole of England, they are by no means common, and I believe there are only four or five existing of the fourteenth century, some of those in a very imperfect form. At Cambridge, as well as at other places in the county, there are to be found brasses representing priests in academicals. The number is not, however, large, nor, if we except the graceful little brass to Richard Billingford, Master of St. Benet's College, in St. Benet's Church (1422), particularly interesting. With few exceptions they are all sixteenth century brasses, not very remarkable for design or execution. Cambridge cannot in this respect compare with Oxford, where there is a larger and more interesting number of this class of memorials. Neither the county nor the university can show anything approaching the splendid collection of ecclesiastical and academical brasses contained by Merton and New College Chapels. They cannot show an eccle-

siastical brass as fine as the brass of Laurence de St. Maur at Higham Ferrers; or of Bishop Trilleck at Hereford; but the military brasses contained within the limits of the county of Cambridge are equal in interest to those contained in any county in England.



Piccadilly.

By W. CAREW HAZLITT.



HERE is one point in connection with this locality which my friend Mr. H. B. Wheatley, in his excellent book published in 1870, does not seem to have noticed. I refer to No. 21, Piccadilly, where the premises of Swan and Edgar now stand. This shop was originally of very humble pretensions, and acquired only by degrees the importance which it eventually possessed by taking in the adjoining tenements. But the site had been occupied since 1735, or thereabouts (the exact date and further antecedents would be shown by the parish books), by two establishments of a very different class, namely, the printing office of Mr. Towers, which subsequently passed into the hands of Mr. Henry Reynell, and the Black Bear Inn. The former, prior to the great alterations made in 1817, extended back into Castle Street. Here for a long series of years were printed the *Racing Calendar* and the Bellman's verses for St. James's, of which latter there are some early examples in a volume belonging to the Huth Library. It was here also that Newman, at first a Foxite, and afterwards a Tory, printed at intervals his *Lounger's commonplace Book* (1805-7) conditionally on the preservation of the strictest *incognito*. Nor was his name known even to the printer till long afterwards. He passed among the staff as "The Lounger."

Mr. and Mrs. H. Reynell were first cousins. She was Rebecca, daughter of the Precentor of Down and Connor. Their common grandfather was Bishop of Londonderry. They were both of the Reynells of Ogwell and Newton Abbot, at one period the most distinguished family in Devonshire. A portion of the property went through an heiress to the Courtenays.

Mr. Henry Reynell had been apprenticed to the king's printer in the Savoy. He was one of the sons of Dr. Richard Reynell, of Air Street, medical officer to the parish of St. James, in which appointment he was succeeded by his son Carew. Dr. Reynell's house in Air Street was, I understand from his grandson, on the right hand side as one goes from Piccadilly,—one of those with bow-windows. Here he occasionally entertained at dinner his relatives the Bishop and Precentor, and other eminent connections. The doctor published three now-forgotten professional tracts between 1735 and 1743, the last-named a communication to the *Philosophical Transactions*. They are described in Watt's *Bibliotheca*.

In the old drawing-room over the office, and looking on Piccadilly, were preserved an interesting series of family portraits, including Sir George Reynell, Marshal of the King's Bench *temp.* James I.; the Right Honorable Sir Richard Reynell, Chief Justice of Ireland *temp.* William III.; the Bishop of Londonderry; and the Precentor of Down and Connor. Most or all of these are still in the possession of representatives of the family. The Earl of Abingdon, to whom the printer was distantly related, called on him here, inspected the little picture gallery, and borrowed the family pedigree, which he did not return. Mr. H. Reynell was the first member of his ancient house who had been engaged in trade, and both his wife and himself were quite members of the old school in dress and deportment. Mrs. Reynell considered it a cruel degradation to have to go into her kitchen, and not to ride in her coach. She died in 1807, her husband in 1811. The house was demolished in 1817 for the Regent Street improvements.

As a place of business this was during perhaps more than half a century one of the leading firms at the West End. The wagons used to bring orders from all parts, and take the work, when completed, to its destination. A gentleman still among us vividly recollects them standing opposite his grandfather's premises with six or eight horses furnished with bells, and the driver in his smock-frock, with a whip long enough to enable him to reach the leaders. It was a picturesque sight. *Tempora mutantur!*

George Frederick Cooke, the great actor who preceded Edmund Kean, and played many of Kean's parts, worked originally as a journeyman in Mr. Reynell's office; he left it to go on the stage, and he made his name in Dublin. It is still well recollected that, after his acquisition of celebrity, Cooke took the earliest occasion, when he came to London, of calling at No. 21, Piccadilly, and paying his respects to his old employer.*

A dépôt for military accoutrements lay a few doors off. It had been established by Mr. Hawkes. It was there that Mr. H. Reynell's eldest son took lodgings for his young wife and himself in 1797. The business is still carried on under the name of Hawkes & Co.

See my *Handbook*, 1867, v. *Reynell*, and *Bibl. Collections*, 1882, vv. *Lane* and *Prideaux*.



Reviews.

Thirteen Etchings from Original Sketches made in Rome. By J. M. YOUNGMAN. (London: Dickenson's.)



WE have been favoured with a set of these beautiful etchings. Their distinguishing feature is that they represent views of Rome which have not hitherto been sketched by artists, or even, we believe, photographed. Thus we get the old gateway in the Flaminian Way, the Tiber from the Ponte Sisto with St. Peter's in the distance, the Forum looking from the Capitol, the Forum with part of the Temple of Saturn, the Temple of Castor and Pollux with the Basilica of Constantine, a Fountain in the Borghese Gardens, the Tiber from the Ponte Rotto with the Aventine Hills in the distance, Steps leading to the Capitol, the Claudian Aqueduct near the S. Lorenzo Gate, another Fountain in the Borghese Gardens, the Church and Campanile of S. Maria in Cosmedin, Via della Rupe Tarpeia and the Arch of Titus from the Colosseum. In all the etchings there appears to us to be a faithfulness of detail combined with a tolerably comprehensive grasp of the picturesque whole. In the Via della Rupe Tarpeia we have a particularly charming piece of natural work, and the artist has evidently put a considerable amount of personal affection into this sketch. The figures seated in the street, by the side of which rises a tall building, bearing a modern lamp on its outer wall, make up a bit of Italian life which, however hard it may be to bear, is picturesque enough from the artist's point of view. But we fancy that the two river scenes are the

* See an extraordinary communication respecting Cooke in my *Memoirs of William Hazlitt*, 1867, ii. 2.

finest of the set. In the Ponte Rotto view of the Tiber we have the dark background of buildings, their shadows forming the left of the picture, and gradually lessening towards the right in the direction of the flowing stream; while in the view from Ponte Sisto we have the light in the centre of the picture, relieved by a small boat deep down, as it were, below the high bank of buildings on either side. There is a Turneresque feeling of atmosphere in these two pictures which we fancy adds great charm to their effect. But all of these drawings have charms of their own, which it is impossible not to recognize as one sits down before them to look into and study them, for the purpose of telling our readers what there is of value in this latest contribution to the art representations of Rome. The almost weird aspect of the three tall and majestic pillars in the temple of Castor and Pollux, standing in solemn protest before the modern buildings on the opposite side of the roadway, has a very good effect; and one, too, that the artist has succeeded in rendering with almost intuitive skill, for the figure in the foreground, and those looking over the wall a little to the back, add to the idea that stillness reigns supreme on this spot where past and present meet so grimly. But we cannot linger over these really excellent productions. Every drawing is worth a study, and the one single fault we have to find is the printing of "Rome, 1883" on the first of the series. These words have no right there. We want the picture for itself; it is a charming little piece of scenery. We can most warmly recommend this set of drawings, printed on Japanese paper, and mounted on stout cardboard, to our readers as well worthy of the subject.

Glossary of Terms and Phrases. Edited by the REV. H. PERCY SMITH. (London, 1883: Kegan Paul, Trench, & Co.) 8vo, pp. xii, 521.

The object of this Glossary is to bring together all the out-of-the-way terms and phrases which, not appearing in ordinary dictionaries, require explanation to the general reader. We cannot doubt but that it will become very useful, and to a larger class of readers than those to whom the author would wish to limit it. The terms and phrases, be it observed, are not English only; they include Latin, French, Danish, Chinese, and, in fact, everything that the English reader may come across in a general way, and may want to get at the meaning of. For instance, we find "Admirable Crichton," "Boycotting," "Caucus," "Champarty," "conclamatum est," "Dugald Dalgetty" (one of Scott's characters in the "Legend of Montrose"); "Frith Gilds," "Gun cotton," "John Company," "John Doe and Richard Roe," "Megalesian games," "Mothering Sunday," "Myth," "Naming a Member," "Sangreal,"—examples we have picked out here and there, as specimens of the varied nature of this useful book. We miss some terms; for instance, why should "Prime Minister" not have been included? It is well known that many expressions get into use which become household words almost, and yet they do not belong, strictly speaking, to the domain of English Dictionaries, however comprehensive in their plan, and it is to these out-of-the-way terms that Mr. Smith has

turned his attention, and produced a book which, we doubt not, will soon find its way into the reference shelves of all public libraries, as well as most private ones.

Lincolnshire and the Danes. By the Rev. G. S. STREATFEILD. (London, 1884: Kegan Paul, Trench, & Co.) 8vo, pp. xiv, 386.

There can be no doubt of the advantage to scholars and students of such books as Mr. Streatfeild presents us with. As Vicar of Louth, in Lincolnshire, he had special facilities for working out on the spot any branch of local history, and in choosing that of the Danish occupation of this part of the country, he has chosen a subject which, if done well, is sure to be of value. Mr. Streatfeild, in a modest preface, claims indulgence for shortcomings on account of the busy days of his pastoral duties. And we are not disposed to resist this claim. For although we could point out one or two portions of his subject which might with advantage have been strengthened by the use of authorities almost ready to his hand, yet we cannot help saying that Mr. Streatfeild has done his work very well. He has, for the most part, depended on place-names for the history of those old times. We have on more than one occasion impressed upon our readers the growing importance of place-names as evidence of history, and we would recommend to those who care for the subject to take up Mr. Streatfeild's volume as evidence of what is to be done in this branch of philological evidence. Mr. Streatfeild gives us a view of Lincolnshire as nature knew her before a Dane had stepped on to her shores, and in these chapters are to be found the best examples of his work. The records of settlement, of mythology, and home-life are to be found from other sources than place-names, and therefore these chapters are not so satisfactory. To increase the value of the book we have a very full and carefully-compiled glossary, and Mr. Streatfeild is always careful to quote the exact references to his authorities.

Thoughts on Shakespeare's Historical Plays. By the HON. ALBERT S. G. CANNING. (London: W. H. Allen & Co., 1884.) 8vo, pp. viii, 296.

When we speak of Shakespeare's historical plays we usually understand those relating to English History, but Mr. Canning here includes with these the Roman histories, and also the tragedy of *Macbeth*. *Coriolanus*, however, is absent. Everyone knows the remark of the great Duke of Marlborough, that all his knowledge of English history was gained from Shakespeare, and doubtless the historical views of most of us are greatly influenced by the vivid pictures which the great dramatist has drawn. The plays are of very unequal merit, the first part of *Henry IV.* standing well in the first rank, and the three parts of *Henry VI.* being scarcely readable. Mr. Canning writes of *Richard III.*—"This play, throughout, is one of the most spirited of all Shakespeare's works, and, unlike *Henry VI.*, seems to have been written entirely by himself." With this dictum we cannot agree, for there is very little in the play that could not have been

written by a very inferior dramatist; in fact, we remember one of the first of living writers saying to us some years ago that he did not believe Shakespeare wrote the play at all. It is interesting to compare Richard II. with Richard III., the latter being a much better acting play, but the former altogether more poetical. Having been somewhat critical of this book we will now pass on to speak of its merits. We have here a full account of the action of each play, with extracts in illustration. The author has taken pains to show, by careful references to sober historians, how far Shakespeare may be considered to have presented correct views of the historical situations, and the result is a useful addition to our ever-growing Shakespearean library.

A New English Dictionary on Historical Principles: founded mainly on the materials collected by the Philological Society. Edited by JAMES A. H. MURRAY, LL.D. Part I., A.—Ant. (Oxford: Clarendon Press, 1884.) 4to, pp. xvi, 352.

The history of this Dictionary, which was projected five-and-twenty years ago, now sees the light in all its thoroughness, owing to the skilled organization, patient learning, and indomitable zeal of Dr. Murray, backed by the Clarendon Press, has been several times related, and needs no repetition. But some satisfaction must be expressed, that interest and enthusiasm enough in the story of our own language has been roused among so many that it has been possible, not only to get together all the vast quantity of material necessary to carry out the plan of the work, but that so large an array of scholars and eminent men as that indicated in the preface should have been ready with their special assistance, in the furtherance of the work. It may be said, too, that the warm interest shown privately by certain distinguished persons is not less encouraging to the editor and to those who have undertaken the responsibility of bringing out what will be the finest monument of the English tongue; nor must the early labourers at the work, notably Mr. Furnivall, be forgotten, for they toiled long at it before Dr. Murray took it in hand. It is certain that the use of word-books and dictionaries is greatly increasing, but the *present* meaning, or use of words and things, is usually their aim, with a look back, perhaps, at the older use; or they are devoted each to a special technical purpose. A book devoted to the exposition of the formation and growth of the language *per se* has never been attempted till now.

The collection of quotations, showing the positive use and changes of words during the last seven centuries, showing, too, when strangers were brought in, and when old words died out; the arrangement by which they are made to tell their own tales; the scientific treatment of the facts thus brought under notice, according to the best established and most recent laws of philology, give a sense of security and exact knowledge, which commend themselves especially to an antiquary. Extremes are said to meet, and here the newest results of science shed light upon the things of old, through their symbols in speech. For it must be remembered that philology in England means a knowledge of Old French and Old Teutonic

tongues, of the phonetic powers in each, and their relations to one another. Explanations are thus found and errors pointed out, which have been unsuspected before. To the English antiquary such a work is particularly valuable; it saves him from many an error made through an etymology of guess or fancy, and enlists in his service that very genius of History at whose feet he is himself a humble worshipper.

But although this Dictionary is not a cyclopædia,—*i.e.*, it “explains words, and deals with the description of things only so far as is necessary, in order to fix the exact signification and use of words,”—the examination and collocation of different old uses of a word give rise, in many cases of difficulty, to a most useful narrative-definition of the thing or action intended by it. Instances of this are in the curious history of *adamant*, and the various things signified by the word; and in the relationship between *acate*, *cales*, and *achale*, all of them owning, as ancestor, the old French *acat*, a purchase, which also gave rise to the modern French *acheter*. The temptation to refer to the renowned Whittington and his Cat has not been yielded to! More recondite and full of information are the articles on *amber* and *ambergris*, two things quite distinct, but formerly much confounded in name, the knowledge of neither of them in England dating earlier than the fourteenth century. Under *almanac* we may see the development of almanacs from the permanent astronomical tables, known to Roger Bacon and Chaucer, through those for definite periods printed by Richard Grafton (of two of which the title-pages are quoted), down to the “useful statistics” annuals of the present day. The history of *alderman* is traced from the “*twegen aldremen Cerdic and Cynric his sunu*,” through the aldermen of the gilds, to the extant civic dignitaries, whose “*alderman's pace*” furnishes more than one proverb to the quotations. Under *ale*, “the autenticall drinke of England,” as the Tinker of Turvey has it (*vide ale-conner*), runs down from the ages primæval when, according to the *Alvismál*, “*ale* it was called among men, but among the gods *beer*,” through the degenerate days, when “the wicked weed called hops” was added, to distinguish beer from ale, to the still more degenerate present, wherein the distinction of ale and beer varies in different localities, although the “trade” has its understood designations. And what a series of ale-compounds! *Ale-knights*, *ale-daggers* (small wonder), *ale-draper*, *ale-berry*, *ale-passion*, which last was the result of what Lilly called *alecy*, otherwise intoxication. We could wish that Dr. Murray had given a few more words in explanation of the *festival ale*, and had consulted Carew, but perhaps this may be reserved for *bridal*, shown to be *bride-ale* in 1857. We can but mention *acton*, or *hanqueton*, with its countless spellings; *ambry*, with its many meanings; *almoign* and all the *alms-folk*; *all-hallows*, as to which Dr. Murray justly pleads for the superiority of our own beautiful “*all-hallowen summer*” over the foreign “*St. Martin's*,” or “*Indian*” summer.

As to the proportions of different languages, or the kinds of words in our vocabulary, this one Part does not supply sufficient data for conclusions; the large proportion of obsolete words dealt with, however, 29 per cent., *i.e.*, 1998 out of 6797 main words, seems

surprising. This computation does not allow for a multitude of obsolete meanings of words still retained, all which are noted in their places; a point of obvious value, for the want of such knowledge leads more astray with familiar than with unfamiliar words. For example, the adjective *able*, which, entering from the old French, passed through nine forms between the fourteenth and eighteenth centuries, had, concurrent with the modern senses, no less than five or six which are now obsolete; in addition, it was formerly used as a verb in five or six senses, all of which are now gone out of use. Many instances will readily occur of ridiculous blunders frequently made in the understanding of passages even from Shakespeare and the Bible, containing, e.g., *practice*, *conversation*, *prophecy*, *prevent*, for want of the contemporary sense of the word being present to the modern reader. Much, too, might be said about the gain to poetic expression and feeling, were they enriched by all the subtle senses of old and modern usage, but this is not the place.

The first pages of Dr. Murray's explanations on *The Vocabulary* deserve careful study; nowhere have we seen it so well put forth that language is a living, moving mass, like Yggdrasil ever growing and ever decaying, whose vocabulary "is not a fixed quantity circumscribed by definite limits." An ingenious diagram shows how "the circle of the English language has a well-defined centre but no discernible circumference," by placing the *Common* language, which is on one side Literary, on the other Colloquial, in the centre, with tributaries to it on the literary side of Foreign and Scientific, on the colloquial side of Technical, Slang, and Dialectal words. This points to one of the great difficulties of the work in determining as to certain words whether they ought or ought not to be excluded from the *corpus* of the written language. Words are in this Dictionary treated under the three heads of *main*, *subordinate*, or *combination*, the chief description and history being placed under the main head, while the second includes "obsolete forms of main words," and "words of bad formation, doubtful existence, or alleged use." Here we learn not only the present spelling or spellings of a word, its pronunciation, grammatical nomenclature and inflexion, but all its older spellings arranged in such a way as to show at a glance during what centuries each was in use; we learn also, if a word is the living representative of the old English form, the interesting history of its descent—as of *acre*, "the word has never died; no year, no day, probably, has passed without its being uttered by many; but this constant use has so worn it down and modified its form, that we commonly look upon *acre* as a distinct word from *agros*." How many of us realize this continuity of life? If the word is of foreign origin we learn how it has been either "adopted" by the people, or "adapted" by literary or scientific men; or we learn how it has been made by the natural process of "word formation." In dealing with the significations, the quotations which illustrate these are placed in historical order, grouped chronologically under each sense or shade of meaning,—each quotation being dated, and bearing exact reference to the work whence it is taken, a most important feature. To economise space a great variety of signs and devices have been adopted, which, however, a little

use and the key-list will soon render familiar. And, as in the history of language the pronunciation must be recorded as the latest and present fact of the speech, which is often misrepresented by its written symbols whose changes have not kept pace with those of utterance, a careful system of phonetic symbols as simple as could be consonant with the facts is used throughout, the explanation being set at the beginning. We hope ere long to welcome the second part of this epoch-making work.

Traditions of Lancashire, by JOHN ROBY. (London, 1882: George Routledge.) 2 vols., 8vo.

This is the fifth edition of this famous collection of traditions, and the publishers were well-advised in placing it in the hands of the reading public in the convenient and handsome form which it now presents. Originally issued at a time when popular traditions were not much valued beyond a very limited circle, it has lived to become famous in its turn, and we suppose no folk-lore library is without it. This edition is reprinted from the fourth, the only complete collection, several legendary tales being incorporated which were not included in any of the earlier copies of the work.



Meetings of Antiquarian Societies.

METROPOLITAN.

London and Middlesex Archaeological Society.—Feb. 11th.—Mr. G. Waller, V.-P., in the chair.—Mr. John E. Price read a paper entitled "Recent Archaeological Researches in London and elsewhere." He remarked that necessary excavations for the requirements of the Inner Circle Railway, together with others undertaken in other parts of the City, had afforded opportunities for the inspection of various sections of the Old City Walls. One in particular had been exposed in the course of certain alterations at the Tower of London, near to the east angle of the White Tower. The construction of the early wall had been clearly seen, and it was found in no way to differ from that which had been observed throughout the line, and afforded one of the most interesting illustrations of the uniformity observed by the early engineers and builders of the wall. It had been stated that William the Conqueror, ere he entered the City, gave instructions for a fortress to be constructed in this locality for its protection; and in commencing the works he is said to have displaced portions of the Roman Wall, including two towers towards the river Thames. Roman remains have been met with in the precincts of the Tower, and Norman references to that detached fortress speak of Roman foundations and the peculiar reddish colour of the mortar employed. A further section of the wall had been unearthed for upwards of a length of seventy feet in the vicinity of Trinity Square, and reference was also made to the interesting portion which still lies buried beneath the cellars of Messrs. Barbers'

warehouses in Trinity Square, which is probably the largest and most curious fragment that remains. It extends as a boundary to their cellars for upwards of one hundred feet, with the facing in places well preserved. Mr. Price also called attention to other sections exposed in the neighbourhood of John Street, Minories, and to the foundations of buildings with remains of tessellated pavement in Trinity Square, and at no great distance from the site of the ancient scaffold. The pavement lay on a bed of concrete, supported by a substructure of oak piling, with which in some places were roots of trees, a clearing of vegetation having been evidently made by the early settlers previous to the erection of the buildings. A drawing of a massive lead coffin of Roman date was also exhibited. The coffin was found near Church Street, and in a district well known in connection with Roman burial, the site evidently that of one of the ancient cemeteries appropriated to the use of the early city. The coffin was ornamented with scallop shells in tasteful forms, and enriched with a beaded pattern of familiar type. Human remains were also met with on the City side of the ancient wall. Mr. Price next referred to the finding of pottery enriched and plain; also of mediæval ware, both of local and foreign manufacture, and proceeded to institute a comparison between the City discoveries and the important remains of Roman date, now being unearthed under the superintendence of Charles E. Davis, of Bath. The discoveries there were of national and historical importance, and as yet but a small proportion of what doubtless existed has been brought to light. It had been shown that the vast establishment which originally enclosed the Roman Baths of that delightful city of the west occupied at least three-fourths of the Roman Forum on its southern side. From plans and sketches which had been prepared, many important corrections had been made to the published reports and descriptions of early writers, who had at the time but imperfect materials at command. Of the baths now discovered, and to which, under the care of a superintendent, the public are daily admitted free of charge, the largest, including the platforms or "*scho'æ*," is nearly one hundred and twelve feet long by upwards of sixty-eight wide. The central bath is complete, with steps around it, and measures nearly eighty-four feet long by over forty wide; the original culvert, or Roman drain, had been unearthed and again turned to account after having been closed for over 1,300 years. Adjoining this was a work of surpassing interest, viz., the original enclosure of the hot springs built to suit the various sources whence the water was supplied, and forming an irregular octagon some fifty feet in length. This structure of massive masonry, of a character apparently intended for eternity, is formed of stones over three feet thick and six feet in height, exclusive of foundations. This had been lined with lead of the enormous thickness of thirty pounds to a square foot, upwards of twenty tons of which had been removed and sold for the purposes of the excavations.—Mr. E. W. Brabrook next read a paper prepared for the Society by Mr. Alderman Staples, entitled, "On members of the Goldsmiths Company who had been Aldermen of the Ward of Aldergate."

Society of Antiquaries.—Jan. 31st.—Mr. J. Evans, V.-P., in the chair.—Mr. Maskell exhibited a

sixteenth-century picture of "Job and his Family," with an inscription containing two verses of the Book of Job in English, differing from any known version.—Mr. Perceval and Mr. Franks gave an account of some matrices of seals exhibited by the Duke of Buccleuch.—Admiral Spratt gave an account of his exploration in 1860 of the peninsula on which Cnidus stood.

Feb. 7th.—Mr. A. W. Franks, V.-P., in the chair.—Mr. E. Freshfield exhibited a deed of the thirteenth century, with seal attached, conveying some property from John de la Bysshe to the Brethren of the Holy Cross, Reigate. Mr. Freshfield also exhibited maps and photograph to illustrate the site of the places mentioned in the deed.—Mr. E. W. Godwin exhibited coloured tracings of some doors on an *armoire* in the sacristy of Bayeux Cathedral.—Mr. B. E. Ferrey communicated an elaborate account of the church of St. Catharine, Catherington, Hants.

Feb. 14th.—Mr. A. W. Franks, V.-P., in the chair.—The Secretary read a letter from Mr. J. H. Middleton describing the excavations now being carried on on the site of the temple of Vesta in the Forum at Rome.—Mr. St. John Hope exhibited an iron statuette of St. Sebastian, of the sixteenth century, bought at Nottingham.—Mr. Petherick exhibited a broadside issued on the occasion of the discovery of the plot to assassinate William III. at Turnham Green, with wood-cuts of the King's coach and the conspirators in ambush, their execution, and other scenes.

Feb. 21st.—Mr. A. W. Franks, V.-P., in the chair.—Mr. E. Freshfield laid before the Society an elaborate history of the parish of St. Stephen, Coleman Street.

Feb. 28th.—Dr. C. S. Perceval, Treasurer, in the chair.—Hon. H. A. Dillon exhibited three sheets of photographs of prehistoric implements found at Rorke's Drift and Isandhlwana by Col. Bowker, when making graves for the dead who fell on those now historic sites.—Mr. A. G. Hill laid before the Society a paper "On the Ecclesiology and Architecture of Pomerania and Mecklenburgh," which he copiously illustrated by a series of beautiful drawings, diagrams, and water-colour sketches executed by himself.

Anthropological Institute.—Feb. 12th.—Mr. John Evans, V.-P., in the chair.—Mr. Park Harrison exhibited some remains found last year in Castlefield, Wheatley, by Mr. E. Gale, the occupier of the land. The skulls were of two types, and belonged to subjects who had been interred for the most part in a flexed or contracted position, but some at full length. The objects associated with the skulls were also diverse. Among those lent by Mr. Gale were an unusually long and narrow spear-head, and the boss of a target with rivets ornamented with tinned studs, such as have been found elsewhere in Oxfordshire. Mr. Harrison thought that the remains at Wheatley dated from the time of the extension of the kingdom of Mercia to the Thames.—Mr. Worthington G. Smith exhibited two skulls of the Bronze age from a tumulus at Whitby.—Mr. Henry Prigg exhibited two Palæolithic implements and a fragment of a human skull from Bury St. Edmunds.—Mr. R. Morton Middleton exhibited some human bones from Morton, near Stockton.—Mr. John T. Young read a

paper on some Palæolithic fishing implements from the Stoke Newington and Clapton gravels. He also exhibited a large collection of flints of various sizes, which he considered had been manufactured for use as fish-hooks, gorges, and sinkers. Some of them showed evident traces of human workmanship, and the paper gave rise to an animated discussion.—Miss A. W. Buckland read a paper on "Traces of Commerce in Prehistoric Times."—A paper was read on "A Human Skull found near Southport" by Dr. G. B. Barron.

Philological Society.—Feb. 1st.—Dr. J. A. H. Murray, President, in the chair.—Mr. H. Sweet read a paper on some of the hard words in the Epinal MS.

Feb. 15th.—Dr. J. A. H. Murray, President, in the chair.—Mr. F. T. Elworthy read a paper, "Extracts from my Dialect Glossary" (of Somerset). He first supplied some omissions in his grammar of this dialect published by the English Dialect Society, as the special form of the genitive, showing the distinction between a speaker reported and the person he was speaking of, and then gave many curious instances of phrase, and of the construction of prepositions, double superlatives, etc., with racy illustrations in the native pronunciation. One instance, of "top" being used as a preposition for "on," "on the top of" (the table), Mr. Sweet paralleled by the same use of "toppe" in the *Ayenbite of Inwynt*, in the Kentish dialect of 1340 A.D.—Dr. Murray then read several of the slips sent in for the Society's Dictionary, for the word "arrant" in "arrant knave," etc., showing that it was first "errant," wandering up and down, "knight errant," "thief errant"; then it was often spelt "arrant"; and while in "knight errant" it retained its original meaning, "arrant" passed into the senses of thorough, genuine, etc., but was now used only in a bad sense.

New Shakspeare Society.—Feb. 8th.—Mr. F. J. Furnivall, Director, in the chair.—Miss Grace Latham read a paper on "Ophelia."

Feb. 29th.—Mr. F. J. Furnivall, Director, in the chair.—A paper on "Troilus and Cressida," by Mr. G. B. Shaw, was read. It is necessary for Mr. Shaw's theory to fix the date of the play at about 1600, Chapman's "Homer" having appeared in 1598. Shakspeare had long ceased to believe in the young passion of "Romeo and Juliet." He had passed on to two plays of a sadder tone, "All's Well" and "Much Ado"; he had written "Henry V.," and achieved a great popular success; and had then asked himself, in weariness of spirit, Was this the best he could do? Was this to stand as his ideal of a man? Chapman's "Homer" appeared, and he saw that his hero was only one of Homer's muscular demi-gods; and it was to expose and avenge his mistake and failure in writing "Henry V." that he wrote "Troilus and Cressida," an entirely pessimistic play, and a link which led to "Hamlet."

British Archæological Association.—Feb. 6th.—The Rev. S. M. Mayhew in the chair.—Mr. M. North exhibited a sketch of some remains of Old Winchester House, Southwark, recently discovered.—Mr. Loftus Brock described a series of Roman consular coins in silver, and referred to the high artistic merit of the designs.—Mr. C. Brent exhibited a fifteenth century

roll, setting forth in chronological order the principal events of early history, which was read by Mr. W. de Gray Birch.—A portion of a gold chain, of very minute workmanship, with delicate enamelled work, said to have belonged to Cardinal Wolsey, was exhibited by Mr. Greenshields.—Reference was made at the last meeting to a remarkable alabaster figure, said to have been dug up at Tunbridge Wells. On this occasion the figure itself was exhibited by Mr. W. H. Cope. It was found at the Royal Mount Ephraim Hotel, but in a cupboard, where it had remained for about thirty years. It is of fairly good Greek work, of small size.—The Chairman exhibited a large collection of ancient articles, not the least interesting being several of prehistoric date dug up in London. There were also some terra-cotta salt-cellars of the Roman period, from Southwark, of unusual form. A Roman dart with grooved shaft, from Leadenhall, was of peculiar design.—Mr. A. B. Wyon then read a paper giving an account and description, illustrated by casts, of the various seals used by Henry VI. as King of France, including three which have not been hitherto known, and also of a seal in the British Museum, much obliterated, attached to letters patent of Henry VI., which Mr. Wyon proved to be that of Philip, Duke of Burgundy, and used A.D. 1425 for the Great Seal of Henry VI.

Feb. 20th.—The Rev. Dr. S. Simpson in the chair.—A series of portable shrines with figures of saints of the Russo-Greek Church was exhibited by Mr. L. Brock.—An impression of a little-known counter seal of Philip, Duke of Burgundy, 1419-67, was described by Mr. A. B. Wyon.—Some recent finds on the site of the new buildings in Coventry Street were shown by Mr. G. Lambert.—Dr. Woodhouse described a perfect series of Maundy money.—Mr. K. Allen rendered a description of the slab covered with Saxon interlaced ornament found, not long since, during the restoration of Bexhill Church.—Another relic of Saxon times, a stone coffin slab at Rockland All Saints, Norfolk, was also reported.—The Rev. S. M. Mayhew exhibited a fine collection of antiquities found recently in various parts of London, among which a prehistoric needle of bone, from the site of Baynard's Castle, and a portion of a mediæval relic case marked with a cross tau, from the site of St. Anthony's Chapel, may be mentioned, the former as a continuation of a large number of very early relics found in the metropolis of a date anterior to Roman times, shown by the same exhibitor.—A paper was then read by the Chairman, "On a Magic Roll in the British Museum." The roll is of vellum, eleven feet in length, and but one inch and a half in width, of the early part of the seventeenth century. One side is covered with a wild jumble of meaningless words and names in Latin, invocations of spirits, signs of the cross, charms, prayers, and passages from the Bible. The author prefaced his remarks by evidence of the gross superstition of early times, the law for the execution of witches only expiring in 1736. Many of the works on the "black art" of late date contain the lore of an earlier time. In the discussion which ensued, Mr. de Gray Birch indicated the presence of a well-known but unexplained arrangement of five letters in five lines as occurring not only on the magic roll, but on the end of a pew in Great Gidding Church, 1614, and

also on a Roman tile found at Cirencester.—The proceedings were brought to a close by a paper "On the History of Devizes Castle," by Mr. W. H. Butcher, who traced the notices of the famous building from early times to its demolition during the Civil Wars.

Royal Archaeological Institute.—Feb. 7th.—Earl Percy, President, in the chair.—The Rev. C. W. King communicated, through Mr. R. H. Gosselin, a paper on a Jewish seal found at Woodbridge.—Mr. W. H. St. John Hope read a paper on "The Augustinian Priory of the Holy Trinity at Repton, Derbyshire," describing the arrangements of the church and conventual buildings as laid bare by recent excavations.—The following were exhibited:—A photograph of the recent excavations at Bath, by the Rev. Prebendary Scarth; a set of photographs of the very beautiful silver vessels found at Hildesheim, Germany, by Mrs. Kerr; a small goa stone with silk bag, by Mr. Soden Smith; and plans of the vases found at Repton, by Mr. W. H. St. John Hope.

Historical.—Feb. 7th.—Lord Aberdare in the chair.—Col. G. B. Malletson read a paper "On the Lost Opportunities of the House of Austria."

Annual General Meeting, Feb. 21st.—Mr. J. Heywood, in the chair.—Dr. G. G. Zerffi read a paper on "The Tschōng-Yōng of Confucius," in which, after tracing the great difficulties in translating Chinese word-signs, he endeavoured to point out the principal causes of the peculiarly stationary character of China.

Royal Society of Literature.—Feb. 20th.—Mr. J. Haynes in the chair.—Sir P. de Colquhoun read a paper "On Pagan Divinities, their Origin and Attributes."

Numismatic Society.—Feb. 21st.—Mr. J. Evans, President, in the chair.—Mr. G. D. Brown exhibited three pale gold staters of the kings of Bosphorus: one of Sauromates III., with the head of Hadrian on the obverse and his own head on the reverse; and two of Eupator, one with the head of Antoninus Pius, and one with those of M. Aurelius and Verus on the obverse.—The Rev. G. F. Crowther exhibited a three-halfpenny piece of Elizabeth with the portcullis mint-mark, and a half-groat of James I. with the key m.m.—Mr. Krumbholz exhibited a very rare thaler of Carl Caspar, Elector of Treves 1652–1676, with his portrait.—Mr. T. Mackenzie communicated a notice of a collection of groats of Robert III. of Scotland, comprising thirteen of the Aberdeen mint, twenty of that of Perth, and sixty-three of that of Edinburgh, and sent specimens for exhibition.—The Rev. C. Soames contributed a description of a small find of Roman imperial silver coins which were recently dug up at Manton Down, Marlborough, near the spot where twelve pewter dishes and other articles of Roman manufacture were discovered a few days later. The coins were of the Emperors Julian, Jovian, Valens, Magnus Maximus, Flavius, Victor, Arcadius, and Honorius.—Mr. B. V. Head read a paper, by Mr. R. S. Poole, on Athenian coin-engravers in Italy, and the influence of their school as exemplified by the money of Terina, Thurium, and other cities of Lower Italy, dating from about B.C. 400.

Biblical Archaeology.—March 4th.—Dr. S. Birch, President, in the chair.—The following papers were

read: "On the Handicrafts and Artizans mentioned in Talmudical Writings," by Dr. S. Louis; and "On an Edict of Nebuchadnezzar I., about B.C. 1150," by Mr. Theo. G. Pinches and Mr. Ernest A. Budge.

Royal Asiatic Society.—Feb. 18th.—The Rev. Prof. Beal contributed a paper (which, in his absence, was read by Mr. R. N. Cust) entitled "Further Gleanings from the *Si-yu-ki*," the Chinese name for the account of the Western nations, by the Chinese pilgrim and traveller, Hiouen Tsang.

PROVINCIAL.

Cambridge Antiquarian Society.—Feb. 18th.—The Rev. Professor W. W. Skeat (Vice-President) in the chair.—Mr. Lewis exhibited: (1) A denarius of Trajan which had been found in July of last year near the surface in a corn-field on the northern side of the Hills' Road nearly opposite to Cavendish College; and the coin is probably an antique forgery, being struck from two dies, which clearly do not belong to each other. (2) A medal $2\frac{1}{2}$ inches (=7") in diameter, struck at Paris from the mixed metal—a kind of *Corinthian brass*—found in the ruins of the Tuileries after the palace had been burnt by the Communards. (3) An example in bronze of the medal, $2\frac{1}{2}$ inches in diameter, struck at Berlin to commemorate the silver wedding of the Crown-Prince Frederick William with our own Princess Royal.—Mr. Hessels read "Notes in aid of the study of Mediæval Glossaries," and began by remarking that the object of his paper was to point out in a few graphic illustrations some of the difficulties in the deciphering of manuscripts, and the consequent corruptions to which glossaries had been subject. By doing so, it was his wish to prepare the way for a more detailed study of all the symbols which have been used at different times and in different countries, to express the vowels and consonants of the documentary and written languages (but chiefly Latin). In speaking of glossaries, he referred more especially to *Latin*, but all that he was going to say was, in his opinion, equally applicable to English, French, and other glossaries. The compilation of glossaries may be said to have ceased about the 16th century, when dictionaries, properly so called, began to make their appearance. The sources of all those which originated before that time may be looked for, first of all, in the comedians, grammarians, and some later Roman authors, some Fathers of the Church, and more especially in Isidore, the Bishop of Seville, who died in A.D. 636. After Isidore follow a great many, more or less unknown, glossators, who either interpreted or corrupted Isidore's collections, while adding, at the same time, some new words to the old ones. In the 11th century *Papias* made his appearance with large importations of Greek and Hebrew words. Still more known than Papias are Ugucio, or Hugutio, who wrote 200 years later, and Johannes de Janua (or Balbus), who flourished in the second half of the 13th century, and whose huge grammar and lexicon, called *Catholicon*, was printed, for the first time, in 1460, at Mainz, shortly after the invention of printing. Well known are the MSS. and different editions of the so-called *Vocabularius Ex*

quo, printed in the 15th century, the various *Gemmae*, *Gemmae gemmarum*, *Gemmula*, etc., mostly productions of Germany and the Netherlands. England also largely contributed to the glossary literature. Every one knows the *Promptorium Parvulorum*, published by Mr. Albert Way, from 1843—1853, for the Camden Society. There are further the *Medulla Grammatices*, the *Ortus Vocabulorum*, and a variety of other word-lists. In 1881 the Early English Text Society issued a work entitled *Catholicon Anglicum, an English-Latin Word-book*. It was published from a MS., dated 1483, in the possession of Lord Monson, and another MS. of about the same date, preserved in the British Museum, and closely agreeing with Lord Monson's MS., is stated to have been collated for the edition. The book has been badly edited, as the editor had not sufficiently trained himself for the difficulties which are rather more numerous in MSS. of the 15th century than in those of earlier periods. Moreover, the MSS. themselves are in a very corrupt condition.

March 3rd.—Mr. J. W. Clark, President, in the chair.—Mr. Giles, of Caxton, exhibited and presented to the Society a pair of mill-stones which had recently been found at Eversden, in this county; the upper one consisted of conglomerate, the nether of Niedermendig lava.—The Secretary read a communication by Mr. C. W. King explaining and commenting on an antique brown sard, which was exhibited.—The President exhibited some human bones from Burwell, in this county, which Mr. Flatman, the proprietor of the clunch-pits in which they were found, had been so kind as to present to the Museum of Anatomy. The remains comprised a skull; and a second skull with a considerable portion of the skeleton, evidently of a man of unusually lofty stature. Nothing had been found with the skeletons except some pieces of iron, which could not be referred to any particular period; and part of a *fibula*, consisting of a central circle of bone, surrounded by two rows of small squares of coloured glass in a bronze setting, the whole backed by a thin sheet of bronze.—Dr. Waldstein gave some "Notes on Pythagoras of Rhegion and the Coins of Selinus."

Cambridge Philological Society.—The Annual Meeting.—The President, Prof. Skeat, in the chair.—Mr. Gray read a paper on the text of certain passages of the *Hercules Furens* of Euripides.—Mr. E. S. Thompson communicated a paper on "The Preliminary definitions in Plato's *Sophist*."—Mr. Paley communicated a paper "On the combination of *καὶ γὰρ* in Tragedy."

Feb. 21st.—The President in the chair.—The following papers were read to the Society:—1. By Dr. H. Hager, "On a passage of Demosthenes c. Androtion." 2. By Mr. Verrall, "On *συμφορά* in the Tragedians."

Society of Antiquaries of Scotland.—Feb. 11th.—Mr. Stair Agnew in the chair.—The first paper was a systematic description, with translations, of the Ogham inscriptions of Scotland, by the Right Hon. the Earl of Southesk. As far as at present ascertained, the Ogham inscriptions of the world were, it was said, confined to a very limited area, no example being known to exist beyond the limits of Great Britain and Ireland and their adjacent isles, with one or two exceptions in ancient Irish manuscripts

preserved in Continental libraries. Of the Ogham inscriptions carved on stone the great majority, more than two hundred, belong to South Ireland, about twenty-four to Wales, Devon, and Cornwall, and eleven to North-eastern Scotland and the Shetland Isles. The Scottish inscriptions, especially those in Shetland, differed in several respects from the rest, and offered greater difficulties in the way of transliteration and translation.—In the second paper, Mr. James M. Strachan gave an account of the discovery, in 1881, of a hoard of bronze implements on the farm of Torranbeg, at the south end of Loch Awe. The hoard consists of three objects, two spear heads and a socketed gouge.—The third paper was a notice, with drawings, of some fragments of sculptured slabs hitherto undescribed in the churchyard at Arisaig, Inverness-shire, by Lieutenant-Colonel H. W. Lumsden. They are in the usual style of the later West Highland slabs, of which so many examples exist in the neglected and little known churchyards of the west coast, of which the work by the late Mr. James Drummond, recently issued by the Society, presents so many examples.—The last paper was a notice, with drawings, of the sculptured stone at Strathmartine, in Forfarshire, by Mr. A. H. Millar. This stone is included in the first volume of the late Dr. John Stuart's great work on the Sculptured Stones of Scotland, issued by the Spalding Club; but as the drawing there given is deficient in accuracy in some respects, and the locality of the stone has since been changed, Mr. Millar's notice had for its object the exact delineation of the ornament upon the stone, and to place its new locality on record. It has now been conveyed by the proprietor, Mr. John Grant of Craigmills, to a place of safety within the gate leading to his grounds, where it is securely bolted to the wall.—The Secretary called attention to the magnificent donation of Greek vases, terra-cottas, lamps, and coins, amounting to upwards of 3,000 objects, presented by Lady Ruthven, which were exhibited to the Fellows, filling the whole of one side of the room, and which was unquestionably the largest and most important donation ever made to the National Museum. The Society agreed to record a special vote of thanks to Lady Ruthven for this most interesting and valuable donation.

Bath Natural History and Antiquarian Field Club.—Feb. 6th.—Major Wright read a paper on the "Cause of Earthquakes."—The meeting was concluded by a paper from the Secretary on a "Rhoetic Section at Kelston." Mr. Winwood said that travellers on the Midland line could not fail to notice the many-coloured strata recently exposed in the cutting near Kelston station. Explaining the term Rhoetic, he said that a club which had once enrolled on its list the distinguished name of Charles Moore need hardly be told that it was due to his acumen that certain beds existing in this neighbourhood and elsewhere between the Lower Lias and the Keuper formations, about 40 feet thick, had been correlated with other beds, in the Rhoetic Alps attaining a thickness of 4,000 or 5,000 feet. These beds then at Kelston were another example of this formation, and a further corroboration of Charles Moore's views. Mr. Winwood then proceeded to give a detailed description of the beds, from the New Red Sandstone at the base, on which the rails rested, through the

Avicula contorta shales and White Lias Limestones, to the Lower Lias beds on the top of the cutting, illustrating his description by a series of fossils from the different beds in ascending order, collected by himself during his visits to the section.

Bradford Historical Society.—Feb. 8th.—A paper was read by Mr. T. T. Empsall on "The Royalist Compounders of Bradford and Neighbourhood." The first name referred to was that of Richard Brighthouse, of Bowling and Bradford, who was fined £51 for having assisted in assessing the people of Bradford in order to raise money for the Royalist forces against the Parliament. He afterwards removed to Halifax, where he died in 1650, leaving two sons, Tempest and Richard, and a daughter, Marie. Tobias Law, of Leavenhorpe and Bradford, was the next delinquent dealt with. He was fined £350, the only apparent offence being that he removed his wife and child to the Royal garrison of York on the approach of the siege of Bradford. He also removed to Halifax, and died in 1653, leaving so large an estate that it is improbable that he gave a correct statement of his belongings to the Commissioners for Delinquents sitting at Goldsmiths' Hall. The third delinquent was Anthony Slater, clothier, of Windhill. He petitioned for a favourable composition on the ground that he had been compelled by the Earl of Newcastle's forces to be an assessor for raising funds against the Parliament, "which he could not avoid without ruin to himself and fortune." Further, he had taken the national covenant in 1645, and to make amends for his "heinous offence" he went to London and took the "negative oath" in 1646. He was fined £100, or about one-sixth of his property, as Mr. Empsall calculated it; though there were strong grounds for believing that he, like many others in the same case, was pardonably guilty of some concealment. He died in 1653, and one farm on Gilstead Moor yet bears his name. The next case dealt with was that of Richard Tempest, of Bolling Hall, a delinquent of a different stamp from the preceding, as he was in actual arms against the Parliament. He was the last Tempest who lived at Bolling. Born in 1620, he was hardly twenty-two years old when the war broke out, and the first siege of Bradford occurred; but he made up in zeal for what he lacked in years. In the second siege, which occurred after the battle of Atherton Moor, the Earl of Newcastle made Bolling Hall his headquarters. Richard, very early perceiving the weakness of the Royal cause, laid down his arms in 1644, and retired into the midst of the reputed Parliamentary party at home. A summary of his possessions before "ye troubles," gives a total of £633 16s. 8d. Mr. Empsall next mentioned Matthew Broadley, of Hipperholme, originally a hawker of trinkets and jewellery. Believing that London afforded a wider field for enterprise, he followed the lead of several other young men of his acquaintance from his own neighbourhood, notably Samuel and Peter Sunderland, and set up in the metropolis in a larger way, and even became money-lender to the King and aristocracy. When the war broke out he was appointed purveyor and paymaster-general of the Royal forces, and in this capacity he surrendered to Fairfax at the capitulation of Oxford. He made a statement of his affairs before the Commissioners, and was fined

one-tenth, or £35. Broadley died in 1650, when by his will it was discovered that he had not given in a true account. Thereupon the Commissioners made an inquiry, which disclosed the fact that many extensive items had been omitted, particularly a debt of £1,000 due from Charles I. The Commissioners, however, considered the latter debt as "desperate," and, omitting it, levied a fine of one-sixth, or £252 10s., in 1651. But this was contrary to the terms of the Oxford capitulation, and the fine was reduced to one-tenth. But Broadley, after all, outwitted the Commissioners. The £1,000 debt was not "desperate," but was secured by bonds, and was afterwards paid; but Broadley had left half of the doubtful £1,000 towards a school at Hipperholme, and after a struggle the money was finally secured for the foundation of Hipperholme Grammar School. The next delinquent was Langdale Sunderland, of Northowram and Coley, who was fined one-tenth, or £878, for having been a captain of the Royal forces. With the residue of his property he bought the manors of Acton and Featherstone of Thomas Beckwith, a Catholic and a recusant, for £5,000. The Government suspected collusion, as Beckwith was a Papist, but after a minute inquiry it was proved that the purchase was *bonâ fide*. Notwithstanding, a new Commission was appointed to inquire if Sunderland was a Papist, and if the estates were recoverable by any of Beckwith's family. As they deserved, these dishonourable attacks failed. Mr. Empsall next dealt with Arthur Longfield, of Eccleshill, or Idle; Robert and Christopher Place, of Clapham; Joshua Whitley, of Rooks; and Henry Calverley, of Calverley.

Suffolk Archaeological Society.—Feb. 18th.—The annual meeting.—Lord John Harvey presided.—The hon. secretary (Mr. F. Machell Smith) read the statement of accounts, and the report:—Dr. Babington's "Land Birds" will be ready to publish this year, towards the cost of which Dr. Babington will contribute a liberal amount. The "Water Birds" are to follow, and it has been decided that a purely archaeological part shall be inserted between the two parts, but that they should ultimately complete Volume V. Mr. Cullum, a new member, has offered a quantity of unpublished MSS., Gipps and Martin, and Sir J. Cullum's "Churches," part of which he will edit.—The question was then raised as to the advisability of holding two meetings a year, and Mr. H. Prigg suggested that one of them should be held in the neighbourhood of Kennet or Chippenham, near Newmarket, as there were many objects of interest being turned up in that district which deserved a visit. It was decided that a visit should be made to Ipswich for the purpose of looking over the borough records, and many other objects of interest in that town.

Yorkshire Philosophical Society.—Feb. 5th.—Annual meeting.—The Dean of York in the chair.—Mr. T. S. Noble, hon. secretary, read the 61st annual report. The Honorary Curator of Geology reports that the department has received several important additions during the year. The collection of Yorkshire fossils and rocks has also been increased by numerous specimens collected by the keeper of the Museum. A valuable and interesting collection of remains from Kent's Cavern has been presented by Lord Haldon (proprietor of the cavern) and the British Association.

The chief acquisitions during the year are as follows :—

A large number of carvings in limestone and marble found under the vicarage-house of St. Michael-le-Belfrey, and very kindly deposited here by the vicar. It is probable that they are remains of shrines in the Minster which were removed in the 16th century, possibly from St. Sepulchre's chapel, which stood between the present residence-house and the Nave, or from the stately shrine in the Nave which covered the tomb of St. William. Wherever they may have come from, these carvings are of the rarest beauty, and although they may be equalled in two or three ancient churches in the country, they can be surpassed in none. The other discoveries in York during the past year have been up to the average. A deep excavation was necessary to lay the foundation of the New Institute, and this revealed a fragment of a Roman inscribed tablet, a sculptural stone of Danish or Anglo-Saxon work, and other objects of interest. Under the new Post Office in Lendal a drain and a large portion of a stone wall of Roman construction were discovered. The Society has acquired by purchase a large number of implements in flint and stone from the Yorkshire Wolds, and many Roman silver coins, Consular and Imperial, which were wanting in the Society's series. The Society is indebted to Mr. W. Atkinson, not only for much kind help and advice, but also for a valuable gift of an Etruscan tomb in marble, which was acquired at Rome some years ago. The Society has likewise received from Mr. C. H. Woodruff, of Chiswick, some interesting specimens of Roman pottery found in the Upchurch Marshes; and to Major Barstow it is indebted, among other things, for three Imperial gold Roman coins and some fine rings and engraved stones from the East.

Newcastle Society of Antiquaries.—Feb. 27th. —Mr. Henry Watson in the chair.—The Secretary stated that Mr. Gibson, the Castle attendant, had prepared a collection of masons' marks found on the exterior and interior walls of the Castle. These he placed on the table. Mr. Hodges said that masons' marks first appeared at a very early part of the 12th century. At that period they were engraved on the outer face of the stone. Subsequently they were put on the inside, but from the 14th century down to the last they found them appearing on the face of the stone again. The same marks which occurred in the Castle appeared in Hexham Abbey, the Cathedrals of Carlisle and Durham, and many other buildings, showing that a band of Freemasons went about from building to building, and that it was the custom of each man to put his mark on each stone he dressed. Dr. Armstrong said that each mason was formerly paid according to his work, and each had his mark, which he put on the stones he dressed. Any mason forging the mark of a brother mason was liable to death. These marks were found on all the old castles and old buildings throughout the kingdom.—The Chairman then read an interesting paper on "Church Bells," in which he described the Kirkharle bell, glanced at the early history of bells in England, and very lucidly described the mode of their manufacture and the materials of which the best bells are composed.—Mr. R. Y. Green read a paper prepared by Mr. Horatio A. Adamson on "Sir William Creagh, Knight," who in 1688 was Mayor of Newcastle.

The Cymmrodorion Society.—Jan. 31st.—Mr. Stephen Evans, Chairman of the Council, in the chair.—The occasion was one of special interest, inasmuch as the address prepared by the late Rev. Dr. Rees (Gwilym Hiraethog) in acknowledgment of the medal conferred upon him by the Society for his great and distinguished services to Welsh literature, was to be read in public for the first time. It will be remembered that Dr. Rees was to have been formally invested with the medal at the last annual meeting in November. A few weeks previously, however, the aged and venerable bard and preacher was called into the unseen. Dr. Rees said, "We should mention its first founders, men who will be honourably remembered while Wales, its people, and its language, exist. The first president of the Society was William Vaughan, M.P., of Corsygedol, and Nannau, a true-hearted Welshman, and a generous patron of the literati and literature of his country. The first vice-president was Richard Morris, of the Navy Office, a gentleman of high respect and influence. He edited two editions of the Welsh Bible, brought out in 1746 and 1752. His brother, William Morris, of Holyhead, was an eminent man in his day, learned in his own and other tongues, an excellent botanist, and a good antiquary. Last and chief of the brothers was Lewis Morris, "Llew mawr Môn," as he was called by Goronwy Owain, the great-grandfather of the present Mr. Lewis Morris, who as a poet and a man is likely to eclipse his great ancestor. The first bard of the Society was the above-mentioned Goronwy Owain, who addressed it in a grand poem. In the next period of its history there belonged mighty men, such as Dr. Owen Pughe, the lexicographer, Owain Myfyr, and their co-workers, who with great labour and industry brought out the hidden treasures of Celtic Literature, and placed them at the service of the Welsh people in the *Myvyrian Archaeology*, and other works. Some doubt exists as to whether the first book published in Wales in the Welsh language was printed at Montgomery or at Wrexham, one authority favouring the former with *Hanes a Symmudiadau y Rhyfel Cartrefol dan Olifer Cromwell* (1648), another giving the palm to the latter with *Holl Ddyledswydd Dyn* (1718). There is no such uncertainty as to the newspaper press. The first Welsh newspaper was published on the 1st January, 1814, at Swansea, under the editorship of the Rev. Joseph Harris (Gomer), under the title of *Seren Gomer*. Among its contributors were such men as Ioan Tegid, Iolo Morganwg, and Christmas Evans. It had a precarious existence for two years. Prior to the publication of the *Seren*, the monoglot Welshman received his news of the world through the medium of various monthly magazines. Of these the only one that has existed to the present time without break or gap is the *Eurgrawn Wesleyaidd*, first started in 1809. One portion of the *Eurgrawn* gave a summary of the news of the month, under the heading, "Newyddion gwladol ynghyd ag amrywiol bethau wedi eu cymmyrd o bapurau newyddion." After the light of *Seren Gomer* had flickered out into darkness, the history of the press in Wales is a record of papers which flourished, or rather failed to flourish, for a brief period, and then disappeared. Of the attempts that were made, and of the bitterness of the

failure, some idea may be formed by a perusal of the lives of such men as Alun and Ieuan Glan Geirionydd, etc.—Mr. Davies then gave a short sketch of the establishment of the *Amserau* by Dr. Rees, and pointed out the causes of its ultimate success. Hiraethog saw that a taste for newspaper reading had to be formed among the people, and his racy, pungent, and humorous letters kept that end specially in view. Having once secured the attention of the people, he retained it, and increased the influence of his journal by fearless attacks upon all abuses, upon all tyranny and oppression at home and abroad.

Obituary.

THOMAS NORTH, F.S.A.—Mr. North was one of our most valued contributors, and his loss will be felt by many to whom his labours have made him known. Mr. North was born at Melton Mowbray. He was formerly in Paget's Bank at Leicester, but failing health compelled him to give up bank work and leave Leicester, and he retired, first to Ventnor, and afterwards to Llanfairfechan. In Leicester he wrote, in 1866, *A Chronicle of the Church of St. Martin in Leicester*, a work of great research. After he left Leicester, he published five volumes on church bells, viz., *The Church Bells of Leicestershire*, 1876; *Northampton*, 1878; *Rutland*, 1880; *the County and City of Lincoln*, 1882; and *Bedfordshire*, 1883. These volumes all show considerable learning on the subject of bells, and contain full accounts of local founders, and peculiar uses and customs, besides copious extracts from churchwardens' accounts and other parish documents. At the time of his death he had in the press a volume entitled *The Churchwarden's Accounts of St. Martin's, Leicester*, of the sixteenth century, which, it is to be hoped, may yet be published. It is believed that it is quite ready for the printer. Mr. North wrote many papers for the Leicestershire Architectural and Archaeological Society, which are published in the Society's *Transactions*, and also amongst the Associated Society's papers. At the time of his death he was collecting materials for a volume on *The Church Bells of Hertfordshire*.

The Antiquary's Note-Book.

A Mediæval Paymaster.—When Henry III. despatched a force against the Welsh early in 1263, he wished the Earl of Hereford to take the command. But understanding from him that he would be disabled by the infirmity from which he always suffered in Lent (*accepimus quod de sua debilitate timet, quam scilicet habere solet tempore quadragesimali**), he sent John de Grey to take his place “una cum quodam clerico quem illuc mittemus cum pecuniâ ad stipendia militum et servitium solvenda, dum in partibus illis fuerint pro negotio predicto.” Such clerici occur in the

* Rot. Claus. 47 Hen. III. m. 13 dors.

following reign, when the pay was one shilling a day (Grose's *Military Antiquities*, II., 152); but this early mention of a distinct paymaster may possibly be worth noting. [Communicated by J. H. Round.]

Curious Manorial Custom.—Among “the Newton MSS.” belonging to the Round family, and used by Morant for his History of Colchester, there is a letter from John Hopwood, Esq., of Stanway, to Mr. William Holman, of Halstead, dated 27th December, 1717, which contains the following passage: “I pay nothing to Lexden Manor, but there is an old custome pretended to that the Lord of the Manor of Stanaway is to meet the Lord of the Mannor of Lexden upon the Middle Rampart on the Heath (wth parts Stanaway & Lexden) upon an insurrection or invasion, & present him with a pair of spurs; but 'tis obsolete.” The rampart referred to is the prehistoric work known as Grimsdyke, or Wealdenhay, which here forms the venerable boundary of the Liberties of Colchester. [Communicated by J. H. Round.]

Lord Mayor's Barge.—A correspondent sends the following extract from Anthony Munday's *Himantia-Poleos: The Triumphs of Olde Draperie*, 1614, pp. 8-10, one of the rarest of Lord Mayors' Pageants. (See *Gentleman's Magazine Library*, vol. i., p. 197). “Till the year 1453 the L. Maiors of London used to ride on horseback to Westminster, at such time as each one went to take his oath. But S[ir] John Norman, Draper, being then Maior, at his owne cost and charge, and for the reliefe of poore Watermen, who were much distressed in those daies, made a very goodly Barge for himselfe and his Brethren, to be rowed therein by water to Westminster, and so to continue for a yearly custome. It was a costly Barge, and the Oares are said to bee covered with silver: in memorie whereof, and the honest benefite yerely found thereby: the Watermen made a pleasant song called, *Rowe thy Boate, Norman, etc.*” [In this Pageant was introduced the “supposed shadow” of Sir John Norman, who “saluteth” the Lord Mayor with this speech on the water.] “Welcome to the water, worthy Brother Draper. Imagine me to be the true resemblance of olde S. John Norman, some time Lord Maior of this famous Cittie, and the first that deused this water honour, making my Barge at mine owne proper cost, and rowed with silver Oares to Westminster, when (as you now) I then went to take mine oath. In regard whereof, I was the first Maior that was presented to the Barons of the Exchequer. The imaginarie shapes of the seaven liberall sciences, each one distinguished by their true charracter, are placed as my companions in my Barge; in memorie of the love I ever bare to learning, and no meane bounties by me extended for the maintenance thereof. I joy, that invention would make use of my remembrance in this manner, to doe any service to so desertfull a Brother, and to the companie of Drapers which I dearly affected. On then, my hearts, and as in those elder dayes you declared your love to olde John Norman: so expresse somewhat now to delight my honourd Brother, singing cheerfully, *Rowe thy Boate, Norman*. Which beeng no sooner ended, but divers sweet singing youths belonging to the maister that enstructeth the yong Quiristers of Pauls, being all attired in faire wrought wastcoates, and caps belonging also to them, each having a silver Oare in his hand, do sing a most sweet

dittie of *Rowe thy Boate, Norman*, and so seeme to rowe up along to Westminster, in honour of the Lord Maior's attendance."

Cathedral Libraries: Ely.—The library is kept in an aisle of the south transept, well aired and warmed from the stoves in the body of the cathedral. All members of the chapter, and certain other members of the cathedral body, are entitled to a key, and facilities for using the books are given to applicants. The number of volumes is about 6,000. Books are added from time to time at the discretion of the chapter. There is no special fund reserved for such purchases, but various gifts and legacies are occasionally made to the library, and for some years past an average of about £30 per annum has been spent in such purchases from the chapter funds. *Cathedral Commission Report* (C. 1870), 1884.

Shrovetide Custom at Presteign.—The ancient custom of rope pulling was celebrated at Presteign as heretofore upon Shrove Tuesday. In olden times this "tug of war" took place for the purpose of freeing certain tolls. The rope on Shrove Tuesday was pulled by two contending parties who represented the higher and lower parts of the town. The struggle takes place between the two points divided by the River Lugg, the west wall for the higher and the Broad Street for the lower boundary. The latter party proved successful. There are but three towns in the United Kingdom where this custom was in repute: Ludlow, Pontefract, and Presteign. At Ludlow it has long been discontinued, but was formerly celebrated with great enthusiasm and some little ceremony. A rope, thirty-six yards long and three inches in circumference, was provided by the Chief Constable, which at the hour of three o'clock in the afternoon was exhibited at one of the windows of the Market House. At four o'clock it was thrown down into the street, where it was seized by the contending parties, the inhabitants of Castle Street and Broad Street against those of Old Street and Corne Street, and the tug continued until one party succeeded in dragging the rope to the extremity of its opponents' ward. It is believed this custom was adopted by the Corporation in contempt of the unjust execution of two bailiffs of the town by the Royal party during the contention of the Houses of York and Lancaster. [Communicated by Thos. Powell.]



Antiquarian News.

Early on the morning of the 22nd February last the spire of Kidwelly Church, Carmarthenshire, 180 feet high, one of the highest in South Wales, was destroyed by lightning; the electric shock hurled 30 feet of it to the ground, some of the stones falling through the roofs of the houses adjoining the church. Several more feet of the spire were rendered unsafe, and later in the day with the assistance of the Coast Guards this shattered portion of the spire was removed.

The well-known museum of Roman antiquities in the vast keep of Colchester Castle, which comprises the collection of the Colchester Corporation and the Essex Archaeological Society, with a few objects lent by Mr. Round, M.P., etc., has lately enjoyed the advantage of systematic rearrangement and cataloguing at the skilful hands of Mr. J. E. Price. The value of these important collections is now recognizable as it never was before, by the transformation that has been effected. Mr. Price's catalogue, as we need hardly say, is so elaborate and instructive a work, that we hope it will not be allowed to remain permanently, as at present, in MS. We may add that Mr. Price has also completed a catalogue of Mr. Joslin's private collection, renowned for its Roman Centurion. A movement is, we hear, on foot to purchase this collection for the public, and we earnestly wish it every success.

A fresh part of Mr. Foster's *Collectanea Genealogica* has just been issued, containing a lengthy paper by our contributor, Mr. J. H. Round, on "The Barony of Ruthven of Freeland." The present moment, when efforts are once more being made to reform the abuses of the Scottish Peerage, is most opportune for calling attention anew to this extraordinary case.

A "find" of silver coins was made lately in the bed of a stream near Portree, in the Isle of Skye. Fifty-three of them have reached the hands of the Government official, including one of Elizabeth (1573), one of Henry of Navarre (1603), and several Jacobuses.

A treasure-trove of twenty-five vessels of solid silver, of the Roman period, was recently dug up by a peasant at Montcornet, near Laon, in France.

Lady Ruthven has presented to the Museum of Antiquities at Edinburgh the valuable collection of Greek antiquities which was formed by herself and her husband some sixty years ago, and has since been preserved at Winton Castle, in East Lothian. The collection includes nearly three thousand coins, many bronze statuettes and mirrors, and archaic terra-cotta figures. But by far the most valuable portion is the series of vases, about five hundred in number, which, for their size, their beauty, and their rarity, come second (as regards England) only to those in the British Museum. The existing building at Edinburgh is altogether inadequate to display the collection.

While the workmen were engaged in excavating the foundations for additions to Templeton Manor, one-and-a-half miles west of Kintbury, for Mr. W. H. Dunn, which are being carried out under the superintendence of Mr. J. H. Money, architect, three human interments were discovered at a depth of about eighteen inches from the surface, immediately in front of the house, and in ground which does not appear to have been built upon. On this spot, in early English times, stood, as its name implies, a House of the Knights Templars, and subsequently of the Knights Hospitallers of St. John of Jerusalem. Templeton was a cell or camera which may be referred to conjecturally as having been dependent on the head Preceptory or Commandery at Greenham. There seems to be no doubt that the bodies recently

disclosed are those of members of the Knights Hospitallers, who bore the Cross of the Redeemer on their breasts, and died at the secluded settlement at Templeton. The remains had evidently been carefully buried with correct orientation, and a foot deep in the chalk below the soil. They represented men of robust form and vigorous physique, of average stature, about 5 ft. 8 in. Unfortunately the skulls, which would have afforded the best indications as to age and any essential characteristics, were all absent, having possibly been removed by former trenching.

M. O. Rayet has been appointed Professor of Archaeology at the Bibliothèque Nationale, in the place of the late François Lenormant.

A memorial window to Shakespeare was unveiled on February 29th, at the Church of St. Helen, Bishopsgate.

A memorial to Samuel Pepys was uncovered on Tuesday, the 18th March, at the church of St. Olave, Hart Street, where the famous diarist worshipped.

A very singular discovery has just been made at Llancaiach Quarry, worked by Mr. John Davies. Some weeks ago the quarrymen uncovered what was at the time supposed to be a portion of a fossil tree. When thirty-one feet of it had been uncovered, Mr. Davies came to the conclusion that the fossil was that of an immense serpent. It is twelve inches in diameter, and grows thicker as the head is approached, and has a peculiar modulating shape.

The parish Church of Nerquis, near Mold, has been lately reopened after restoration, which was carried out from the designs and under the superintendence of Mr. J. O. Scott. The ancient features of the church, which had been carefully concealed by the "restorers" of the Georgian era, have again been brought to light. A south aisle and new chancel have been added to the church. An old oak timbered roof which had been hidden by plaster has been restored. The pulpit, a very interesting and beautiful specimen of oak carving of the Tudor period, has been relieved of the thick coating of paint by which it was disfigured. An excellent canopied specimen of coloured wood carving of the seventeenth century, known as St. Mary's chair, or the Virgin's Shrine, has been placed in the chancel, and now forms the sedilia. It is supposed to have come from Basingwerth Abbey, where it may have formed part of the rood-screen. Many fragments of stained glass were found in the transept windows, and have been worked up in the east window. Some ancient carved stone coffin lids, found during the restoration, have been placed in the church porch. An old communion table, made during the period when communion tables were placed lengthwise in the body of the church, and having two richly-carved circular legs at one end, and plain square legs at the other, is said to be the only table of its kind in the Principality. Many of the old-fashioned pews bore the crests and coat-of-arms of several noted families in the neighbourhood; these have been retained. Five stained glass memorial windows have been placed in the church. The date of the tower is apparently Norman.

A new museum has been formed at Rome, in the Baths of Diocletian, to contain the mural paintings that have been found pretty frequently of late years in the course of excavations. It will be under the charge of Signor Fiorelli.

The *Times* correspondent at Rome says:—A discovery of statues, busts, and other works of sculpture, almost equalling in number and importance those found in the Atrium of the House of the Vestals, has just been made at a place called Il Sassano, situated between the town of Marino, on the Alban Hills, and the farm of the Frattocchia, where, at the beginning of the last century, the constable Colonna was wont to receive and entertain the Popes on their way from Rome to Castel Gondolfo. At that spot the remains of a very extensive villa, ascertained to have belonged to the Voconia Generals, are now being excavated by Signor Boccanera. There have been dug out no fewer than eighteen pieces of sculpture, including statues of Marsyas, of an athlete, a faun, a Silvanus, and a copy of the Laocoon (the first ancient copy of this group that has yet been found), five marble candelabra, a bust with a curious kind of Phrygian cap, a group of an eagle devouring a lamb, and several pieces of marble vases and bas reliefs. The Marsyas, the athlete, the bust with the Phrygian cap, and the eagle with the lamb all exceed life size—the Marsyas measuring three metres in height. The others are less than the size of life, and the copy of the Laocoon is smaller than the original.

A most valuable acquisition to the records of the Borough of Ludlow was made at the meeting of the Town Council on Thursday, the 6th of March, when the Town Clerk placed upon the table five ancient borough seals. Three of these are of silver—one of the Court of Record; and two Corporate Common Seals. The other two are of brass—one bearing the date 1478, and was formerly used by the Alnager; the other being the seal of the Burgesses of Ludlow. They were discovered amongst a quantity of papers in the house of Mr. Alderman Anderson, who handed them over to the Town Clerk.

Mr. Carpenter, architect, in a report just presented to the Restoration Committee of Sherbourne Abbey, states the result of the examination proves the east face of the tower to be in the worst state; then in order of degradation come the west, north, and south as placed, the latter, beyond the windows, requiring little renewal except its buttresses. The examination of the structure has discovered that the upper portion of the tower is at present considerably out of the perpendicular the belfry stage on the east side at the north-east angle leaning 4 in. to the north and 2 in. to the east; at the south-east angle 3½ in. to the north and ¾ in. to the east; and in the centre 3½ in. to the east and 1½ in. to the north. The west side has given way considerably in the centre, due to very old settlements of the Norman arch, in the first place, and to the weight of the bells in later times. It has been found that the centre of this (west) wall with its buttress is sunk several inches, and the work above the Norman arch being much dislocated, it is proposed to rebuild with new stone the sunken portion, resting it on a new tied arch, as on the east side. This operation will disclose part of the old early

Norman arcade, now covered up with plaster, but which when the tower is restored will be seen from the interior of the church.

Signor Gamurrini, the Government archaeologist for Tuscany and Umbria, reports upon an Etruscan balance and weights recently found at Chiusi (Clusium), that they prove Clusium retained its Etruscan standard of weight to a late time. The Etruscan pound was equal to 212.2 grammes; the Roman pound was equal to 327 grammes.

The Natural History and Scientific Society of Belvedere and Erith recently held one of their periodical soirées, which was very successful. An exhibition of interesting objects was held, and we may mention the following items: Chinese book, drawings from Erith Church, quaint pictures and rhymes, including view of the Frost Fair of 1814 and a number of ancient lottery puffs, view of Lesness Abbey in 1758, ancient Acts of Parliament referring to Erith and Plumstead Marshes, old churchwardens' accounts, a draper's bill of 1672 in which the name of Nell Gwynne appears, view of old Bexley Parsonage (pulled down in 1767); view of Erith Parish Church before restoration, specimens of bronze and Capo di Monti china (very rare). Portrait of Queen Anne (by Sir Godfrey Kneller); curious old prints depicting some events in the reign of Queen Anne; a copy of the "Breeches" Bible (1599); copy of letter from Queen Anne; coins of Queen Anne, viz., crown, half-crown, shilling, sixpence, fourpence, threepence, twopence, and penny, dating from 1703 to 1714, and a farthing of Queen Anne; print of the "Biddenden Maids," with specimens of the original cakes given away at Biddenden Church, Kent, on Easter Sunday, etc.—Mr. R. W. Cradock and Mr. H. W. Smith were the only exhibitors of objects of strictly archaeological interest.

Mr. H. S. Cowper has opened a cairn near Hawkshead, in North Lancashire; it proved to be of the Neolithic period, and contained a small well-worked flint knife and a deposit of burnt bones. In January last he obtained a fine axe hammer nearly ten inches long from a farmer, who had found it at Ruslands, near Newby Bridge. It is made of very fine sandstone, and would make a formidable battle-axe. Besides some interesting relics of the same age, once found at Wray, these are the only discoveries ever heard of in this precise locality.

The quaint antique piano discovered at the sale of the effects of that eccentric female hermit at Shirley a week or two ago turns out to be a valuable and interesting curiosity. It is dated 1780—thirteen years after the date of the first English piano ever made, being exhibited at Covent Garden Theatre. It may be remembered that the Shirley instrument was sold for half-a-crown. It is now in the possession of a well-known musical amateur of Shirley, who has been inundated with offers for it from all parts of the country. It is said that one large musical firm are willing to give £150 for the "curio." One authority believes it to be one of the first dozen pianos ever made in this country.

M. Ph. Burty writes to the *Academy*: "M. Gaston

le Breton, the director of the pottery museum at Rouen, which is one of the most important in France, has drawn up a descriptive and historical account of its treasures, accompanied by numerous illustrations of specimens remarkable for their intrinsic beauty or their rarity. This work, which can be obtained in London from M. Dulau, is a valuable contribution to the history of the origin of *faïence* in France."

Mr. Hunt, of Pittencreeff, Dunfermline, has arranged, alas! for the restoration of Malcolm Canmore's Tower. The tower is situated on the grounds of Pittencreeff, and about one hundred and fifty yards to the west of the palace ruins, and has been in such a dilapidated state for many years back that strangers with difficulty could find out the site of the old royal residence, designated in some historical works "Dunfermline Castle." During the past year Mr. Hunt has greatly improved his property adjoining the palace,—Crown property,—and now the circular walls of the tower have been laid bare at every point, and on the top of the massive foundation a wall two feet in height has been built with the stones of the old palace fence. From the excavations there is every reason to believe that the building, though of a simple kind, has been a massive structure. Hewn stones were found during the excavations, which correspond in every particular with the palace ruins and the outer wall, which has just been replaced by a more modern fence. Very little is known of the tower previous to 1069-70—the occasion of Malcolm's nuptials. It was here the King was married to Queen Margaret.



Correspondence.

CHURCH "RESTORATION."

[*Ante*, p. 44.]

I feelingly re-echo your lament over the destruction of ecclesiastical antiquities wrought in Cornwall under the plea of "restoration." Most old Cornish churches, although rebuilt in the fifteenth century, had features of their own of great ecclesiastical interest. Many of these, under the auspices of one who has been pushed forward by family interest, have disappeared. The old wagon roofs of oak have been replaced by deal ones, ugly enough in themselves, and of so unvarying a type that they suggest the idea of their having been all turned out by some big machine at "Brummagem."

Some years ago most of these churches had the lower portion of their carved oak rood screens still standing. I do not recollect a case in which this "restorer" has restored these screens, or even allowed their remains to remain. I do, however, remember one of these churches in which this fine carved work is stuck up as a *dado* around the sacarium wall, and another where it reclines in doleful guise against the wall of the vestry.

It was bad enough to have the stalls of the Dean and Precentor, in the fine old collegiate church of St. Burian, turned around by Mr. Butterfield to face each

other, north and south; but this was conservatism itself compared with the above-mentioned doings. There the stalls are, and under more favourable circumstances may be one day returned to their proper position; but in the other cases such-like features of interest are "restored" to their component elements.

It is well that there are some few churches in Cornwall really restored; and in addition to the one mentioned in your article, Newlyn East, Sancreed, S. Erth, and S. Levan may be specified as models of what restoration should be.

DOLOROSUS.

COLCHESTER KEEP.

[*Ante*, vol. vii., pp. 45-49.]

From another point of view from that taken by "The Author of Colchester Castle" (whose article I have only just seen), I have come to the same conclusion as he has done, viz., that this castle was not built by Eudo de Rye, but was only committed to him by the king, with the government of the town, in the same way as Nottingham and Norwich castles were entrusted to his brothers, Ralph and Hubert, namely, in the capacity of castellans. The only thing that militates against this is that Eudo, in his foundation charter of St. John, Colchester, gives the profits of the chapel in Colchester Castle. How could he have done this if he had not been owner? for I cannot accept the writer's explanation (p. 46 n) that the tithes in question arose from the demesne lands of the Crown then administered by Eudo. How could the governor of a place give away the king's property in private charity? Still, if he ever did own the castle—which I do not myself believe—the fact would not prove that he built it upon his own responsibility. The real solution of the difficulty probably is that he built it for the king.

I do not, however, quite understand the writer when he talks of the "ludicrous absurdity" of supposing that Eudo Dapifer, "whose little Colchester property consisted of 5 houses, 40 a. of land, and the part advowson of a church," built the castle. He forgets Eudo held over fifty-one knight's fees in various counties,—mostly in Essex, where his pannage alone was for 2437 hogs; that he built and founded the magnificent abbey of St. John at Colchester; and as a matter of fact, I cannot make out what is meant by talking of the "little" Colchester property, for he gives by his foundation charter vastly more than is enumerated above.

The writer is quite correct in saying that Eudo's brother, or his so-called father, had nothing to do with Colchester. There has been some confusion about Eudo's father, to which I have in my "Account of the Family of Rye," 1876, partly contributed. I find now, however, that he and his brothers must have been grandsons—not sons—of the first Hubert de Rye, who lived in 1044; for Eudo in his foundation charter speaks of his *ancestor*, Hubert de Rye, having presented to a London church,—not his *father*. On the other hand, there is proof that his father did set foot in England, for he had a grant of Ash, in Hampshire, from Edward the Confessor, as stated in the "Colchester Chronicle" (*Cott. Nero D.*, viii.), and singularly corroborated by Domesday, which mentions Eudo, the son of Hubert, holding that place.

It is strongly in favour of the writer's views that this "Chronicle," written not much later than 1130, and going into the greatest detail as to Eudo's life at Colchester, never says a word about his building the castle on his own account.

WALTER RYE.

"BRETON, BRITTON, BRITTAINE."

I shall be glad if any of your readers can throw any light on the origin of the family whose name is variously spelt Breton, Britton, Brittain, Britten; when it first came to this country, and where it first settled.

It may be assumed perhaps that its original form was "Le Breton," and that such was the cognomen of some soldier from Brittany, who came over in the Conqueror's train; or had it anything to do with *Brit*, *Brith*, or *Brilo*?

The name, I think, appears in the Roll of Battle Abbey as "Bretonn." There was a "Britton," a legal writer of some note, contemporary with "Bracton," and I think I remember reading the name in connection with the building of some ancient church in Yorkshire. The crests are a mermaid holding in dexter arm a purse, and in sinister a comb; and a dexter arm naked holding a key. The coats—I. Paley of six or and gules; a bend sable guttée d'eau, on a naval crown. II. Quarterly per fesse indented argent and sable in the first quarter, a mulet of the last. III. Azure a cross crosslet argent.

But which arms go with the crests, and does any one know the antiquity of the above crests and arms? The naval crown seems to point to some exploits by sea.

Any information as to the above points would oblige

J. J. B.

FEMALE PARISH CLERKS.

I cannot find that at the present time there are any such worthies in any of the parishes of Hertfordshire, but I have an engraving taken from No. 284 of the *Church of England Magazine*, which is described as the "Female Parish Clerk and Tout of Caldecot Church, Herts," and shows part of the interior of the church with the font, and an antiquated specimen of womanhood leaning on a stick, and wearing a wonderfully original bonnet.

I am not aware of the date of this engraving, but some of your readers may like to know that a former parish clerk of Caldecote was a female.

WILLIAM F. ANDREWS.

Hertford, January 30th, 1884.

THE HAWICK SLOGAN.

[*Ante*, vol. ix., p. 63.]

Is it not just possible that the phrase—"Tyr habbe us, ye Tyr ye Odin," is merely a quotation from the works of some Scandinavian author of the olden time?

A gentleman from Hawick, whilst travelling in Egypt two years ago, sang a few verses of our common Riding Song—"Teribus"—for the amusement of the company he was with. A lady from Norway or Sweden, who was present, said, "I know those words;

they mean 'May Tyr and Odin have us in their keeping.' But, unfortunately, my friend did not follow up the clue thus offered, as I think, to him.

Possibly the air of "Teribus" may have come from the same quarter as the phrase. Perhaps some one familiar with Scandinavian music and literature may throw some light upon this question?

The words and air, old or new notation, will be sent by Mr. Goodfellow, stationer, Hawick, on receipt of two penny stamps.

I cannot discover any reference to the phrase in any local book or record, prior to the incorporation of the words into the Common Riding song of 1820; but an old resident informs me that he remembers well its being used and applied peculiarly to Hawick in or about 1810.

The following quotation may prove interesting to the readers of THE ANTIQUARY:—

"Probably that same worthy could have given as characteristic a version of the famous words—

Teary bus teary oaden,

but as he does not appear to have done so, we must see if we cannot give account of them. . . . They are simply the first line of an old Gaelic war-song, and may be freely rendered—'The captain's on his legs with all his mighty men.' More literally, the line or verse may be translated—'The captain (or lord) has arisen, and arisen have the heroes.' The lines which followed would probably go on to say—'Now may we all make ready for the fray,' or words to that effect. Written out in modern Gaelic, *Teary bus teary oaden* is *Dh'eirich, aba's, dh'eirich aoidhean*, 'Arisen has the chief, and arisen have his heroes.' Compare *Do hùb e na neamha*, 'He bowed the heavens' (Smith); also the Gaelic version of St. Luke xxiv. 34; and—

'Bho'n a dheirich a ghrian,

'S gu'n do chiur i fo a sgiath na neoil.'—

'Because the sun has arisen,

And because she has put the clouds below her wing.'"

(Lytteil's *Landmarks of Scottish Life and Language*, p. 227. Edinburgh, 1877.)

Hawick.

J. J. VERNON.

[We have received a valuable communication on this subject from Dr. Blind, which we are compelled to postpone till next month.]

BISHOP RUTTER'S MONUMENT IN PEEL CATHEDRAL.

With regard to the epitaph on the tomb of Bishop Rutter, in the Cathedral at Peel, Isle of Man, of which you quote the concluding portion in the March number of the THE ANTIQUARY, p. 118, you may, perhaps, think the whole of it quaint enough to be worth recording. I made a note of it on the spot, when in the Isle of Man, in the course of last year. It is as follows, running, if I remember right, in raised letters in one line round the oblong monument, just below the surface:—

"In hac domo, quam a vermiculis accepi confratribus meis, jaceo spe Resurrectionis ad vitam, Sam-permissione Divinā episcopus hujus Insulæ. Siste lector: vide ac ride Palatium episcopi."

GEORGE HOLLIS CLAY.

RELIC OF OLIVER GOLDSMITH.

I have had for some time a patch box made of tortoise-shell with gold corners, $3\frac{1}{2}$ by $1\frac{1}{2}$ inches, and $\frac{1}{2}$ inch deep. The top is bevelled glass, covering two shades of brown human hair plaited together, in the centre of which is a small gold shield, on which is engraved

O. G.

OBIT

4th APRIL

1774.

As this is the date of the death of Oliver Goldsmith, I conclude this box has some history connected with the author of *The Vicar of Wakefield*. Can any of your readers give me any information about it? If so, I should be obliged to them. W. C. GILLES.

QUEEN ANNE'S PORTRAITS BY "KNELLER."

Can readers of THE ANTIQUARY kindly give me information respecting an oil painting of Queen Anne, by Sir Godfrey Kneller? I do not allude to the one known as the Windsor Portrait, in the gallery of St. George at Windsor Castle, nor to the one known as the Kensington Portrait by the same painter (*vide* Agnes Strickland's *Queen Anne*, 1848, pp. 52, 53), but to a life-sized bust portrait, by Kneller, of the Queen crowned and wearing the royal robes, Order of St. George, etc., etc., heavy curl falling over the right shoulder. This portrait was engraved and "sold by J. Smith at ye Lyon and Crown in Russel Street, Covent Garden."

Many of Kneller's works were engraved by this J. Smith. I shall be glad if any one can kindly give me information as to the original painting to which I refer—where it may be seen? Also information respecting J. Smith, the engraver, above referred to,—when and where did he die, date of the same, and where buried.

H. W. S.

VISCOUNT MONTAGUE, BARON BROWNE, OF COWDRAY.

I should be glad to receive particulars of any claims to the title (ext.) and estates of the above; also to know where copies of the following works are to be seen, as they are not in the British Museum:—

- i. Claim of Henry Browne, Esq., to the dignity of Viscount Montague. H. Prateo, Lond., 1849, 8vo.
- ii. Case of Henry Browne, Esq., on his claim to the title of Viscount Montague 1851, 4to.
- iii. Claim of John Browne, Esq., to the dignity of Viscount Montague 1843 (?).

G. BLACKER-MORGAN.

ANSWERS TO CORRESPONDENTS.

We cannot undertake to forward unstamped letters to contributors.

C. H. E. WHITE.—Thanks for the report. We shall be very glad to receive your promised contribution, and welcome your kindly proffered aid.

T. BOND.—We hope to comply with your request next month; the book duly arrived.

T. G. BOWICK.—We fear we cannot find space.

The Antiquary Exchange.

Enclose *ad.* for the First 12 Words, and *id.* for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

A set of Sothoran & Co.'s Edition of Richardson's works, edited by Leslie Stephen, in 12 volumes, bound in half morocco, marbled edges. Copy Number 9 can be seen at the Office of the ANTIQUARY. Price complete £7 7s. Apply to the Manager, ANTIQUARY Exchange Department.

Several Poesy, Intaglio, and curious Rings for sale, cheap.—Particulars, 220, care of Manager.

Scribner's Monthly Magazine, from Nov. 1878 to Feb. 1884, £2 2s.—Wm. John Mercer, Margate.

16 Vols. of Sussex Archaeological Collections to be disposed of. Offers requested to,—N., 4, White Rock, Hastings.

Faulkner's History of Chelsea, 2 vols., 16s. 6d. "Brentford" taken.—B. T., 1, Shaftesbury Terrace, Gunnersbury, W.

Antique Oak and Chippendale and Inlaid Furniture, Chests, Coffers, Swords, Antique Weapons, Prints, Old Oil Paintings, Coins. Returnable list out-of-print books.—Apply, Hetherington, Writtle, Essex.

ANTIQUARY, 51 numbers, clean as new, 21s., carriage paid. Athenæum, 21 years, 1853 to 1873 inclusive (10 years, bound, half red roan; 11 years in monthly parts) for 63s. Leader, 4 vols. (each year), 1856-7-8-9, half green calf, for 10s.—251, care of Manager.

The ANTIQUARY, Vols. i.-v., first two bound, and two covers for binding others, £1. The Antiquarian Magazine, Vols. i.-iv., unbound, 10s. "Notes and Queries," Vols. i.-iii., 6th series, two bound and cover for other, 15s. 200 Book-plates, £1. No carriage. Offers requested to,—252, care of Manager.

Deed temp. James I., with Great Seal attached, in good condition. Seal, Maria Theresa. Specimen of Old Binding, silver clasps, and gold tooling. Old Japanese Mirror in finely carved case. Wedgwood Medallion of Bentley. Old Illustrated Bible, 1701.—253, care of Manager.

Pair of Halberds, several Swords, Lances, Back and Breastplate, and few other such articles.—For particulars apply, 254, care of Manager.

150 Vols. Gentleman's Magazine for disposal; Gough's Topography, 2 vols.; Pennant's London, Pennant's Isle of Wight, 2 vols. Historic Lands, Camden's Britannia, and a few others.—255, care of Manager.

A number of Book-plates, among which are the following, for sale, at prices fixed. (a) indicates *Armorial*.—Abbot, Charles, Esq., Lincoln's Inn (a), 3d.; Ashwell, Arthur Rawson, M.A. (a), 3d.; Atkinson, Buddle (*pictorial*), 1s. 6d.; Auckland, Lord (a), 3d.; Baker, George (a), 3d.; Bennet, R. H. Alexan. (*pict.*), 1s.; Blackburn, John (a), 3d.; Blunt, Walter

(a), 6d.; Boddam, Charles, Esq. (a) 6d.; Boddam, Charles, Esq. (a), 1s.; Bowles, Capt. R.N. (a), 3d.; Brooks, Shirley (a), 6d.; Browne, Thomas, 1874 (a), 6d.; Brummell, Wm., Esq. (a), 6d.; Caldwell, Ra. (*pict.* and a), 1s.; Caldwell, Sir John, Bart. (a), 6d.; Chute, W. L. Wiggett (a), 3d.; Davy, Lady (a), 3d.; Everitt, F. W. Everitt, Lincoln's Inn (a), 3d.; Farnham, Lord (a), 3d.; ditto, K.P. (a), 3d.; Forbes, John, of Blackford (a), 3d.; Fox, Henrietta (*crest*), 3d.; Frewen, Thomas, M.D. (a), 6d.; G. B. (Bedford) (*crest* and *monogram*), 3d.; Gainsford, T. STP. Æ. XTI. Decan (a), 6d.; Golding, Charles, MDCCCLXV (a), 6d.; Gostling, Augustus, LL.D. (a), 3d.; Hessey, Francis, D.C.L. (a), 3d.; Kenrick, Wm. (a), 6d.; Lansdowne (a), 3d.; Lashmar, Charles, M.D., F.G.S., etc. (a), 3d.; London, A. C. (Bishop) (a), 3d.; Macfarlane, W. A., Comyn, Coll. D. Jo. Bapt., Oxon (a), 3d.; Madras, Thomas (Bishop) (a), 3d.; Maxwell, Sir Wm., of Monreith, Bart. (a), 6d.; McLeod, Donald, of Geamies, Esq., Advocate (a), 3d.; ditto, older plate, 1s.; Morley, Earl of (a), 3d.; Munster, Earl of (a), 3d.; Otley, Richard (a), 6d.; Owen, Hugh (a), 3d.; O'Malley, Peter Frederick (a), 3d.; Palmer, Richard, Esq. (a), 3d.; Parker, Robt., F.A.S. (a), 3d.; Phillips, John, F.R.S., St. Mary's Lodge, York (a), 3d.; Portington, Henry (a), 3d.; Shelburne (a), 6d.; Sittart, Augustus Arthur Van (a), 3d.; Skinner, Ioannes, A.M. Camerten (a), 3d.; Sophia, H.R.H. Princess, 6d.; Staunton, Sir George, Bart. (a), 3d.; Taswell, Wm. (a), 6d.—Briggs and Morden, 5, Longley Terrace, Lower Tooting, S.W.

Ruskin—Giotto and his Works in Padua, £1; Two Paths, 1st edition, with plates, £1 4s.; Lectures on Architecture and Painting, £1 8s.; Selections from Writings, £1 2s. All in original cloth, good copies. Dickens—The Haunted Man, 1st edition, red cloth, 10s. 6d.—Milton's Paradise Lost, 5th edition (plates), 1692, 15s.—J. Lucas, Claremont House, Cawley Road, South Hackney.

Letters of Wellington and General Sir Charles Napier, to exchange for stone mounted weapon from New Guinea.—Colonel A., Cotswold House, Weston-super-Mare.

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WANTED TO PURCHASE.

Armorial Book Plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

Swift's Works, 19 vols., 1824; Walpole's Letters, edited by Cunningham, 9 vols.; Books published by Pickering, ante 1855; Hervey's Memoirs of George II., 2 vols., 1848; Doran's Their Majestie's Servants, 2 vols., 1864. Good prices for good copies.—Biblios, 20, King Edward Street, Lambeth Road, London.

Dorsetshire Seventeenth Century Tokens. Also Topographical Works, Cuttings or Scraps connected with the county. Also "Notes and Queries," third series, with Index Volume.—J. S. Udall, 4, Harcourt Buildings, Temple.

Van Loon, Histoire Metallique des Pays Bas, jusqu'à 1716, etc. La Haye, 1732-37.—254, care of Manager.